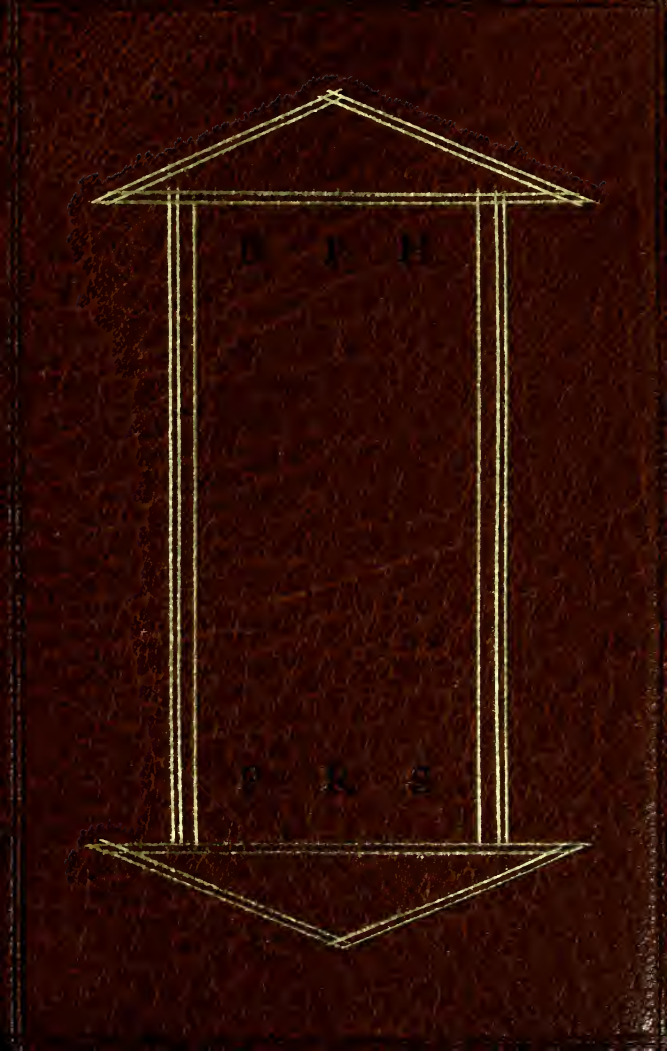

THEMIS AUREA.

S. P. 1852

THE

LAWS

OF THE

FRATERNITY

OF THE

ROSIE CROSSE.

Written in Latin by Count
MICHAEL MAIERUS,
And now in English for the Information of those who seek after the knowledge of that Honourable and mysterious Society of wise and renowned Philosophers.

——*Quæ non fecimus ipsi*
Vix ea nostra voco ——

Whereto is annexed an Epistle to the Fraternity in Latine, from some here in *ENGLAND.*

LONDON,
Printed for *N. Brooke* at the Angel in Cornhill: 1656.

To the most excellently Accomplish't, The onely Philosopher in the present age.

The Honoured, Noble, Learned,

ELIAS ASHMOLE, *Esq.*

SIR,

SO few and precious is that number of the sons of wisdom, which the Creator (as so many Jewels) hath laid up in his Treasury from the beginning, for the adornation of the World, as that more then one cannot be afforded to stand as a Golden Candlestick

for the holding forth that Lucerna Dei *to the sons of men, by the light whereof the most reclused Mysteries, both natural and divine, may in some measure (such as is fit for us to know while we remain in these earthly tabernacles) be discovered to those diligent & humble seekers who make it their business to search after the knowledge of the Creator in the works his hands have made.*

That this was the principal end and design of the divine goodness in bestowing your self upon the world, we are fully convinced by those Scintillations which our eyes (dim as they are) have seen darted from

tha

that uxor solis *which hath its habitation in your breast: and although we should be frustrate of our ends in the present design, tis an happinesse great enough that we have lived at such a time, and in such a place as hath given us the opportunity to know and be acquainted with a man in whose bosome God hath so abundantly stored up the treasures of all sorts of wisdom and knowledge. The main of our wishes are that we may so acquit our selves as that you may have no cause to repent of those kindnesses and respects wherewith you have or shall honour*

Your servants,

N. L. T. S. } H. S.

The Preface.

THe Goddeſs *Themis* after the Deluge being asked of *Deucalion* and *Pyrrha*, how Mankind ſwept away with the overflowing of the Waters, ſhould again be reſtored and multiplied, commanded them to throw over their heads the Bones of their Great Mother: the which Oracle they rightly interpreted concerning the ſtones of the Earth, and thereby attained their deſired end; For which cauſe *Themis* was afterwards accounted the firſt Promulgatrix of Laws. But without doubt Her anſwer was not thus underſtood by the ancient Poets, who ſuppoſed that ſhe rather meant that Mankind was generated by two ſtones, the Male, and the Female, whence proceeds the wonderfull multiplication

cation of that Golden Medicine. For the Man *Deucaion*, and his Wife *Pyrrha* are the *Gabritius* and *Bria*, the Sun and the Moon, which two by projection of their Specifick ſtones can multiply even to a thouſand. *Pyrrha* within is ruddy, not unlike the colour of Fleſh, although Her outward garments are white, and ſome have named Her according to her cloathing: *Deucalion* is a Lyon, not in body, but ſpiritually; not in ſhape, but operation; becauſe He is ſo cruell to his Wife that he kils her, and then bewraps her with his bloody mantle. But very few have attained the true knowledge of the Oracle; ſince moſt men apprehend it to be only an Hiſtory, and thence draw ſome wholſome Morals, which here have no place, neither were they ever intended.

And now this Title is vindicated *viz.* why we call it the *Golden Theo-*

which

which I Dedicate to the *Courteous Reader.*

For seeing it is as much the Property of a man to reason, and judiciously to determine, as it essentially belongs to a bird to fly, or an horse to run and traverse the Fields; we would not impose on any, or seem to deprive them of their native freedome by captivating any ones Iudgement.

It is said of the whetstone, that being it selfe blunt, yet it sharpens other things; and though the Steele and flint have not actually fire in them, yet being struck against each other, they mutually send forth sparkes; give me leave (I pray thee) to apply. For if thou reapest any profit hereby, I shall think my self to have been serviceable.

Be Candid and *Farewell.*

Viris clariſsimis, ſapientiſſimis & verè Philoſophis, Fratribuſq; conjunctiſſimis

R. C.

S. P. D.

Theod. Verax.
Theophil. Cælnatus.

CUm oculi noſtri Humum & Terrena quælibet deſpicientes, in Altum paulò ſublati eſſent, aciem collectis unà radiis fixerunt, ut Cælum & Æthera ſin minus penetrare, ad illa tamen ſine piaculo collimare poſſint; etenim apud nos haud leve habebatur ſolatium, intueri raptiùs, & mirari ea quæ capere non licuit; & ſanè Æmulatio tantùm pia erat, eò non niſi impetu ferri, quò conſultiùs ire metuimus: penna noſtra dum humilis ſortè pulverem tutò excitaſſet, ſed ambitioſo

bitioſo admodum volatu ruinam vereatur, cadat tamen in aquas, ut Audaciæ crimen eluat; immò cadat in aquas quæ ſolum longè ſupereminent; adeò ut aliqualis fuerit gloria labi, & quodam deficerimus Triumpho: ſic meteora caſu accenſa micant & terrorem diro incutiunt præcipitio. Verùm nos tum Pietate, tum candore veſtro tanquam alio utrinq; expanſis ſuffulti, & ſuprà Livorem ſordidè reptantem, & ſupra Inſcitiam inerti pondere degravantem, facile erigemus.

Quidni igitur ipſo in veſtibulo ſalvam eſſe rem auguremur? quodcunq; enim judicium de nobis feratis, idem emolumento erit, ſi blandum; mox facilem gratulabimur Favorem, ſi modò ſeverius, quantò magis miſeri indigemus, tantò amplior Benevolentiæ anſa conceditur.

Et vobis nimium moleſti, & nobis ingrati eſſemus, ſi à capite ad calcem hodiernæ cauſam querelæ enarraremus; utcunq; tamen cùm taciturnitas aut

ſtultitiæ

ſtultitiæ ſit judex, aut ſuperbiæ, utramq; vitabimus, nè in Scyllam incidamus aut Charibdim. Juvat igitur (Pace veſtrâ) totam miſeriæ ſeriem breviter percurrere, ut inde quietem & ſolamen ſperemus; ſiquidem aliquod inſorivnii levamen eſt ærumnas effutire.

Nobis ſeriò penſitantibus Philoſophiam à Scholis corruptam eſſe, & quotidie magis horrenda quàm ipſa Africa parturire monſtra, illico terreri cæpimus, & illam dehinc tractare perhorruimus; ecquis enim ſui compos pectori ſerpentem admovebit, ut vivaciori pungat aculeo? ecquis (perituri inſtar natatoris) fallaci undâ attoli optabit ut celerius imum petat, ut profundius immergatur?

Ariſtoteles, uti & cæteri ejuſdem facinæ, Philoſophiam noſtram impotenti ſuæ gloriæ ſtudio ancillare coegerunt, & nulla hodie veritas eſſe creditur, niſi quam illi invenerunt: ſic nobis placita obtrudunt, & ſcientiæ avidos adunco ſervituti hamo ineſcare ſolenti

ſolent; ſed ingrati ingenuis, ſi non turpes habentur Tituli quos aliena illis inſcribit ignominia; nec laude dignum eſt, per quorundam ruinas, quaſi tot gradus, ſublimia ambire.

Non eſt noſtrûm tot ſcripta ſecretis luxuriantia igni tradita hic deplorare, quorum Splendor ſatis emicuit, dum cremarentur; nec omninò incredibile eſt ſcintillas multo licet cinere depreſſas, aliquando clariſſimâ eruptururas face.

Neſcit profectò veritas ullas fallendi technas, quæ larvata non incedit, ſed nuda, ut ſine nævis & errore ſe ſpectatoribus exhibeat; unica hæc ſibi conſtat, & quanquam plurimi ejus nomine utantur, ut tuto nihil cogitantes decipiant, illa tandem falliere prorſus neſcia mendaces deteget; qui interim eam officioſe inſectantur, non ſolum ipſi ſtatutam attingent metam, ſed veſtigia poſt ſe linquent quæ alios pari felicitate ad eundem literaturæ apicem ducent.

Nos

Nos etiam prosperum nobis sponderemus exitum, si neglectis cujuslibet Philosophastri ambagibus (quod perquàm difficile est) paucorum passus, licet non æquare oculo, tamen concomitari valeremus: miseri adhuc in lumine hæremus, & nisi aliquis quasi à Cælo nobis viam calcandam indigitet, commune pariter nos manet Fatum, senes erimus Elementarii. Pudet, hen pudet! nos cantilenis nescio quibus allici, quæ demulcent, juxtà ac consopiunt, pro comperto habemus plusquàm mille hominum mira consentiendi ignavia periisse; profit interim, nobis edocta aliorum periculis cura, & si modò daretur optio, nos colluctatione mori quàm desperatione supinâ absorberi maluimus.

Vos itaq; (viri Prudentissimi) vota nostra sollicitè petunt, penes quos est opem ferre; tenuitatis nostræ sat conscii sumus, & ideò remedium quærimus: lethali nondum (uti sperare est) morbo laboramus, quippe qui malè nos

habere

habere probè adhuc sentimus; & ille calamitatem prope videtur evasisse, qui stuporem excussit, & ad se rediit.

Languentes ferè spes nostras steriles; vos mitiore humanitatis jubare animastis, & in vindemiam canescere jussistis; adeò ut libera jam certe eruditionis pateat Janua: rema imposterum Artibus non Ultra figat, vos enim exorsi estis ubi alii omnes Finem statuerunt & columnam. Veluti etiam enarrabiles sunt vestri quâvis Facultate progressus, ita & Clementia Panegyrim superat & vel inde licet conjicere vos omni numero absolutos, quia tam mites & blandi estis: ii solùm Frontem contrahunt, qui in rugis insciti am latere volunt, qui omnes in partes suas trahent, eosq; satis cum imperio cogent assentiri, quibus adversari timent.

Ignoscite nobis (viri Spectatissimi) si ineptè efferamus illa, quorum adhuc ignari sumus; certè elaboratum exigit encomium, quicquid sub vestrûm titulo

in

n lucem prodit, & Fama vestra seip-
im sola valuit ebuccinare: nobis ta-
nen farre et furfure liceat tantis No-
minibus litare, quæ cum (uti par est)
uudare non possimus, nobis venerari
eligio erit.

Libellum vestrum omni ex parte no-
tro animo usq; congruum quasi nobis
olummodò conscriptũ fuisse opinemur,
& reverà Providentia haud vulgaris
rat, quæ nos è Cimmeriis plusquam te-
ebris nonnihil eduxit, et in dubiâ luce
ollocavit, quæ Solem mox oriri efficiet,
t optatam dabit meridiem ubi nulla
erè umbra, aut saltem brevissima so
obia sociabit.

Nos non sumus ex eorum numero, qui
lati nimis, cachinno et sannis solent
a accipere, quæ Institutioni suæ non
uadrant perinde ac si Doctrina illis tan
rto vinculo alligata esset, ut nemo sine
orum consilio illam adire, aut salutare
ossit: nempe Hi fastuosi sunt Peripa-
etici, qui in Aristotelis verba jurârunt,
ui Ethnico dedere nomina, in suum
exitium

exitium Fideles ; Hi sunt qui inani aurâ tumentes, orbem iis angustum nimis conqueruntur, qui Axiomata satis larga tradunt cuivis rixæ apta, idemq: iisdem ferè verbis modò aiunt, modò negant : Atq; Hi (Boni viri) strenui audiunt veritatis Patroni ! sed nodum quem solvere non possunt, risu disrumpunt, probe enim aliorum laboribus multùm invident, quos in exile corpus mox odio marcescere videre erit.

Vobis nauseam crearemus, si ineptias quibus eorum Libri scatent, in medium proferremus ; quotiescunq; enim magnum aliquod mysterium tractandum venit, id vel dubiè et obscurè absolvunt, vel prorsùs negligunt : Quis ab Aristotele materiam ediscet ? quam cautus occultare voluit, nè inscitiam proderet; verùm quia admodùm difficile est arcana hæc rimari, an ideò tutum est errare ? majori quidem commodo id penitùs latet, quicquid in ulterius damnum explicatur: fortassis multi ingenio pollentes materiam hanc invenire aggressi

greſſi fuiſſent, niſi prius inventum pa
taſſent.

Neſcimus quonam Privilegio Ari-
ſtoteles Anteceſſoribus eruditione cedens
(utinam & animi ſimplicitate) ſe om-
nem veritatem detexiſſe iactitet; ſuas
enim habent Litteræ vices; Cum itaq;
Ariſtoteles omnium ætates hominum
non vixerit, abſit ut nos (niſi in pœnam)
vivos cadaveri jungeremus, ut ſcriptis
famâ defunctis, nova inventa colloca-
remus.

Philoſophia autem veſtra (viri eru-
ditiſſimi) non eſt hiſce nugis referta,
ed abditiſſima Naturæ ſecreta clariſ-
ime pandit. Parum ſanè laudis eſt
ilia feliciter indagâſſe, ultrò produnt ſe
apides quos nemo colligit; illud ſolum-
nodò vobis dignum, quod alios laſſavit;
& fumi qui omnium ferè oculos extin-
cere, veſtros reddiderunt acutiores.
Philoſophia etiã veſtra modeſta eſt, &
erè docta, quippe quæ è Cœlo lapſa eſt,
riginem S. S. Scripturis debet, ex qui
us veritatem tutò diſcernere licet; nihil

siquidem illic vel suspicatui habere possumus, multò minùs erroris arguere: cùm igitur unusquisq; Sacram paginam volvat, quorsum falsa improbo labore amplectimur, & fugitivam deperimus umbram? cur gradum sistimus? quin materiam cujusq; rei è Bibliis eruamus; nam plusquam verisimile est Deum, qui liquidum illud Naturæ creavit id optimè proditurum; siquis scriptis hisce incubuerit, brevi sciret a qua materia omne quod vivit, tanquam tot rivuli a mari suam hausit originem, nec non in illam ludente paulisper undâ exoneratur.

Qui pertinaciter negant quosdam esse viros quos Deus selegit, ut intimè mysteria cognoscant, summam paritèr Creatoris curam tollunt, qui nihil nobis utile & necessarium negabit. Qui enim totam universi machinam in humani generis usum fabricatus est, tum in suiipsius gloriam, tum in nostrûm commoda ejus opera intelligi voluit; Quorundam igitur mentes è cœlo eluminavit

vit; & cogitationes quid planè divinum meditantes indidit; captus sanè noster adeò humilis est, ut plurima supra vires experiatur; perpetuis torqueri studiis, solitum non concedere oculis somnum, penes nos sunt; sed nisi radii cœlestes in mente accendant diem, ipsis nox oritur vigiliis; nisi Deus ferè insperato superveniat auxilio, ipse labor est tantùm operosius otium.

Deus igitur Ter opt. Max. uti duo primâ mundi origine creavit Lumina, quibus omnia conspici ac illustrari possint, ita quorundam animos tanta Luce effudit, ut Solem ipsum, Lunamq; nè lùm occœcati intueantur, ut creaturis face illa cœlesti præsint, et florere eas efficiant: ita Chaos literaturæ in gloiosam evasit fabricam, cœlum in teras descendit, utrunq; centrum semotâ superficie semet in conspectum dedit, et quæ adhuc majora, audemus dicere ea uosdam non latere.

Verum hanc esse Societatem Vestram ui Deus oracula aperuit, multa sunt

quæ nos inducunt, ut credamus: Probabilius quidem est illum Ecclesiæ suæ potiùs miranda Hæc indulsurum quàm Ethnicis qui scintillantem Naturæ Facem Soli accendunt; & siquando Lux è Cælo iis micet, magis indè cæcutiunt; quippe oculi tenebris perpetuò versati, Lumen tam purum minimè sine detrimento ferant: Haud dubiò Deus iisdem quibus sua mysteria liberè donavit, alia dabit beneficia paulò inferiora; qui Lege Divinâ peritissimi sunt, convenit etiam ut illi Naturæ non sint ignari; qui deniq; in Dominæ admittuntur consortium, Ancillæ ejus eodem pacto fiunt Familiares.

Alia subinde Ratio est quia admodùm pauci estis; vulgus multitudo est, sed rudis, nocetq; illi in altum spiranti propria moles, cum interim unus aut alter mirâ se moveant agilitate, & superas evadant ad auras: vilescit porrò quicquid temerariis omnium manibus tractatur; sagax igitur Natura divitias intimo sinu occultavit, nè sordescerent: ita

ita sua habet & Ars penetralia; illius petendæ sunt Gemmæ, effodiendum est Aurum, Divinum etiam opus est auxilio ut hæc ita & illa investigemus.

Fama Vestra in linguam translata Anglicanam ad nostras manus pervenit (editâ simul Præfatione Viri Illustrissimi E. P. *Orbis Britanici Solis) in illa scripsistis vos plures modò dignos in societatem adoptaturos:*

Ite hinc procul ite Prophani. Non decet omnes cujuscunq; farinæ homuncines in tantam Humanitatem involare, ut alios spei melioris eam ante pedes ostiam conculcare: accerrima interim in nobis exorta est pugna, utpote qui nostri favoris immeritos negare non possumus, sed tandem impotentia nobis visa est Vestræ Gratiæ succumbere, sic invisi sumus, quia victi, & vestrum osculamur Laurum.

Cæterùm amputato uno Hydræ capite, aliud subinde se attollit, adeò ut Infortunium nostrum damno videatur vires acquisivisse; ad illud igitur tanquam

Virtuti

Virtuti affine contendimus, quod difficultatibus acsi numeroso satellitio constipatur: Nobis ansa defuit ad vos mittendi; ubi terrarum vos quærerent Epistolæ non satis constitit, quibus nominatim literas inscribere æquè incertum; siquidem & Nomina, uti & degendi locus quoscunq; nisi vos ipsos latent.

Paulatim, itaq; invasit animos Tristitia, & Queruli, uti accidere solet anxiis, hæc verba ejulavimus. Quid proderit nobis manus auxiliatrix quæ calamitatem nostram non attingat? Sint Fratres *R. C.* Viri Sapientissimi, etiam & Benevoli; quid inde hoc solatii, nisi nos beneficiorum compotes simus? id sanè nos magis torquet, quod in deliciis habitum non consequamur, uti sitim accendit augetq; aquarum scaturigo è longinquo sita; sic novissima fælicitas ærumnas reddidit acutiores; ille enim qui semel frustra speravit, est bis miser.

Altum

Altum subitò exoriri silentium videbatur, & sacra vox ἀπὸ μηχανῆς hunc retulit Responsum. Quam sollicitè ambitis Fraternitatem, tandem Dei gratiâ invenietis; vota vestra non irrita in aerem evanuerunt; haùd dubio qui ejusmodi scintillam primò accendit, eandem in flammam erumpere & potest efficere & vult: pergatis itaq; tanto flagrare discendi studio, & ascendet ad nos licet obtortâ face ardens industria.

Auditis hisce, timorem omnia ferè membra modò occupantem abjecimus, & quasi redivivis spiritus etiam & agiliores rediere; omnia deniq; superato dolore Gratitudinem spirârunt; multum vel ipso lapsu profecimus: sic flores imbre nonnihil depressi, vegetiores evadunt, & eò latiùs expandunt folia, quò compendiosiùs contraxerunt.

Plusquam verisimile est multos auro allectos Societatem vestram optare; studeant

student, marcescunt ut crescat pecunia, ut arcâ impleatur; sed reverà opes & omnia id genus sordent, si eximia Scientiæ dignitas spectetur: istum sanè Metallorum Regem procatur Ignorantia, quæ exinde tam profligatæ sobolis sit mater: Alii porrò ut suppetat iis quod voluptatibus indulgeant, Fraternitatem sollicitabunt: iis cerebrum in ventrem degeneravit, Artesq; proh nefas ad compotationes vocant; quis non miretur aliquem tardum ventris onus vix posse post se trahere? Urbes Gentesq; uno cyatho absorbere? Maluimus autem nos Secreta nescire, quàm ut iis freti in scelera rueremus.

Vobis interim (Viri Doctissimi) ne mirum videatur nos inter tot calles miserè lassatos ad Mercurios Indices accedere qui terendam præmonstrent viam. Multi profectò scribendi pruritu laborantes Artibus scabiem induxere: Hic ad magnum Elixar contendet, ille ad Panacæum, uterq; etiam Ænigmaticè

ticè scribit, ut obscuritate decipiant: Quot homines toto vitæ curriculo insudarunt, ut quod Author ipse non intellexit in eo invenirent? quem igitur in exemplum proponere difficile admodum est judicatu; etenim sat liquet illos qui igne Fatuo illusi sunt, alios etiam, ne ipsi ridiculo sint, in eandem provocare sortem: ità multùm juvat infælices miseriæ socios habuisse.

Nè igitur inconsulti habeamur, qui spretis Pseudo-philosophorum promissis, toti veritatem indagamus; terra sterilis esse solet, quæ Aurum tegit, nullis luxuriat floribus, qui prætereuntium oculos delectent, & ad latentem ducant Thesaurum; haud aliter qui Naturæ secreta callent, taciturni sunt, & tanquam nescii, rarissima audire est verba, scripta fere nulla emittunt quæ Discipulos alliciant, imò se potiùs subducunt, ut magis occultentur, altoq; silentio vivi sepeliantur.

Quocircà liquidò constat, neminem, licet plurimùm studiis invigilaverit,

posse

posse proprio Marte arcana hæc attingere: qui falsò interpretati sunt veterûm Fabulas, novas tantùm excuderunt; qui veri sunt Mystæ omnia de industria tam spissis offudêre tenebris, ut quicunq; ea dignoscere aggrediatur, citiùs mentem amittat, quàm instructiorem habeat.

Nos omnia hæc animis seriò perpendentes iterùm atq; iterum vos obnixe rogamus nostrûm misereri; vota nostra quoniam grande aliquod sapiunt, fausta sint: Fatemur nos adhuc Juvenes esse & Tyrones (uti etiam Epistola minùs nervosa indicat) sed animus forte nobis senior inditus; simus tamen teneri, dum sequaces: quodvis facile illi imprimitur, quos nullum adhuc vitiavit sigillum: Sumus etiam Duo quasi unico animo ad idem tamen contendentes; & quid obstet quò minùs Fraternitas vestra Gemellos uno partu edat, utpote quam Deus fœcundavit, sit illi imposterum numerosa, modò & legitima proles!

Quod

Quod Religionem attinet, *profectò nobis longè alia mens est ac iis qui excutiunt Deum; clamitent nihil non à Natura profluxisse, per eandem conservari, & ridiculò Definiant Naturam: quicquid verò est, vel à se fuit, vel ab alio; nihil autem, cùm nondum esse habeat, det sibi originem; unde ab effectu ad causam Philosophando, tandem ad Deum mundi Creatorem ascendemus: quò oculos convertamus, ubi Numen non intueamur?*

Monstrat præsentem quælibet herba Deum. Qui Animalia etiam & mineralia perscrutantur, dum miram utriusq; generationem, fortè & Transmutationem sciant, benè intelligunt Quis sit omnium α & ω: Deus itaq; qui ipsa est Veritas, inimicum non habet nisi ignorantem.

Quæ vos de Papa dixistis, nobis arrident: Religio illa (si Religio dicenda sit) licet per Sectas & Hæreses nunc dierum tanquam tot vehicula spargatur, eandem cum illis ruinam expectet.

Quem

Quem non movent lapidem Ieſuitæ, ut nos in antiquum Chaos confundant: hic audacter Blaſphemiam ſpirat, ille ſuperſtitionem colit; ſi verò tot immania & nefanda ſcelera hîc impunè ferant, Deus tandem ulciſcetur.

Nulla jam (uti ſperamus) obſtacula ſuperſunt, quæ nos à Societate veſtrâ detineant; magna quidem rogavimus, ſed quæ vos concedere poteſtis: nè nobis in crimina cedant Temeritas aut ſegnities, quæ duæ ſunt cujuſq; ævi peſtes, iiſq; ſapientiſſimi alioquin viri perière; veniam itaq; date (Fratres Amantiſſimi) ſi in vos ruere viſi ſimus, apertiſq; brachiis nos amplecti dignamini.

Quod ſi vobis non vacet rebus tam exiguis adeſſe, nos ſatis conſcii ferè animum deſpondebimus, & ſuccumbentes Cœlo & terræ magis forſan propitiis hoſce gemitus erumpentibus ultrò ſingultibus edemus. Fratres Illuſtriſſimi nos meritò Luce Divinâ indignos judicârunt; quò demùm nos infæliciſſimos recipiemus; tenebras

bras modò repudiavimus, nec fas est virginem adeò pulchram, & bene dotatam ambire; necesse est igitur pristinam petere caliginem, quâ pullati incedemus, dehinc noctem deperibimus, quoniam in illa obdormire tuto possumus, & infortunia nullo modo vitanda otio pertransire & silentio. Tu interim O Cœlum ad Tui partem accedere, & in nocte nostra stellas fac emicare. Tu etiam O Terra omnium vera mater, suscita Te in aliamq; abeas formam, ut nobis opem feras, sinu tuo cadavera amplectere ut deniq; reviviscant.

Vtcunq; nos meliora nobis pollicemur; quippe qui pro certo habemus vos semper vobismet constare, nempe vos non posse nos deserere, nisi sitis perfidi; adeò gratulandum preces nostras desiderio vestro consonas; si tamen nimis duri & crudeles Lumen vestrum occultare statuistis, non illicò extincti erimus; paulatim & tardiùs Lucerna nostra

noſtra exſpirabit : etenim ſpes noſtræ cùm à vobis tanquam medicis longè optimis remedium non habeant, ſuas advocabunt vires, quibus languentem ſuffultire Naturam & deſperationem poſſint expellere; nos ſcilicet propriâ manu ramum prendere conabimur, quem Dii oſtendere recuſant; ſtudiis igitur indefeſſi, licet Domum veſtram S S. *Spiritus invenire non poſſumus, fortaſſis tamen in vicinum hortum, ſitu jucundum, fructibus ornatum, ambulachris hinc atq; inde conſpicuis incedemus, & Fonte aquâ cœleſti ſcaturiente ſitim levabimus.*

Et jam plane verendum eſt, nè ultra limites excreverit Epiſtola noſtra, & ſi votum forſitan placeat, ne petendi prolixitas nauſeam creet; difficile erat nobis greſſum ſiſtere tanto ſtimulo concitatis; utcunq; tamen non eſt eadem Epiſtolæ & Spei periodus.

Vobis devotiſſimi
Theod. Verax
Theoph. Celnatus.

CHAP. I.

hat all Laws which beare the Title of Themis, ought to respect their profit for whom they were made.

AS Laws do differ not onely in their Institutions, but their acceptance;), if not Tyrannically imposed, they cen- r in the Publick good; For if by them umane Society is maintained, Justice tcecuted, Vertue favoured, so that no ian may feare the insolency and oppres- on of another, we may conclude that ley profit and advance a Common- ealth: If every man duely receives hat ever belongs to him, he hath no ause of commencing a Suit with any, or complaine, much lesse to engage in a /ar; but on the contrary, All (as in ie golden Age) shall enjoy peace and rosperity: But the Laws defend this ffice by which onely Peace is establi-

 shed,

shed, contention ended, *Themis* worshipped, and lastly, all things in a flourishing state and condition. Whence the Poets advisedly feigned *Themis* to be the Daughter of Heaven and Earth, to be the Sister of *Saturn*, and Aunt to *Jupiter*, and have done her very much honour, and celebrated her Fame, because she so constantly administred Justice: for Equity and upright dealing were by her enjoyned, and all Vertues which might render men either acceptable to the gods, or serviceable to each other, were to be embraced. She therefore taught them to live justly and contentedly, to shun violence, injuries and robbery; that they should ask nothing of the gods (as *Festus* observes) but what should savour of honesty and Religion, or otherwise that their prayers would have no good issue. She furthermore said that the great God did look down upon the earth, and view the actions of men, whether good or evil; and that he severely punished the wicked for their iniquity with eternal punishment; that he rewarded the good for their integrity with a life which shall neither end nor decay.

Others were of an opinion that this

Themis

Themis was a Propheteſſe amongſt the Grecians, and did foretel what ſhould happen, by which endowment ſhe got great Authority; ſo that they eſteemed her an Enthuſiaſteſſe, and thought that ſhe had familiarity with Spirits, nay even with the gods themſelves, from whom ſhe ſprung and had her Original; to whom alſo after her deceaſe ſhe was ſuppoſed to have returned, where they have enlarged her Commiſſion in relation to mankind. When ſhe was accounted the Goddeſſe of Juſtice, by her Kings held their Dominions; ſhe inſtructed them in their duties to their Subjects, and made the rude multitude pay due Homage and ſubjection to their lawful Princes. She laid the foundation of Magiſtracy, and built an orderly ſtructure of Politicks; for which cauſe ſhe was in ſo high eſtimation amongſt the Heathens, that they ſuppoſed the World by her Divinity to be upheld and ſupported. They erected Temples to her, and inſtituted divine Rites and Ceremonies in honour of her. The firſt that was dedicated to her was in *Boetia* neer to the River *Cephiſſus*, at which after the Flood, *Deucalion* and *Pyrrha* are ſaid to have arrived; where they enquired of the

Oracle, how mankind which had periſhed in the Deluge, might again be reſtored, as *Ovid* Lib. primo.

O Themis, ſhew what Art tis that repairs,
Loſt mankind, vouchſafe t' help our ſunk affairs.

This alſo was Allegorically ſpoken concerning our *Themis*, that ſhe being very prudent and more beautiful then all her Contemporaries, was beloved of *Jupiter*; but after much ſollicitation he was repulſed, and all intercourſe broken off, till at length ſhe was ſurprized in *Macedonia*, and forced to be eſpouſed to him, by whom ſhe was with childe, and brought forth three Daughters; Equity, Juſtice, and Peace. She is reported to have had by the ſame *Jupiter* a ſon named *Medius Fidius* or the righteous, being Faiths Guardian; wherefore an Oath ſworne by his name was ſacred and unalterable: and this ſolemnity the Roman Patriarchs challenged to themſelves as their due, becauſe it was held an execrable thing for an ingenious man to be forſworne.

Although we are confident that there was

was never upon the face of the earth any such *Themis*, who after consultation returned that Oracle; much lesse that she was translated into heaven, as the Heathens ignorantly imagined; yet we confesse that the true *Idea* of Justice, or an universal notion of Vertue may herein (though occultly) be insinuated; for out of her springs good Laws, and not as some think out of Vice, which is onely a thing accidental.

This Equity keeps Kingdomes in safety, Common-wealths and Cities in order, and lastly, improves small beginnings to a great height and degree of perfection.

This Equity is that rule by which men ought to frame their words and actions. *Polycletus* a famous Statuarie made a Book in which was proportionably expressed to the life each member in mans body, and he called this a patterne by which other Artificers might examine and prove their peices. Such Rules indeed there are in all Arts and Sciences named Axioms, which by deduction of things from their principles do rightly conclude.

This Equity doth so poise all our manners and actions that they are not

swayed to injustice and wickednesse, whereby very many inconveniences are eschewed which happily might lead us away: For as Luxury and Riot are the causes of diseases, so injustice hath annexed to it as an inseperable companion losse and punishment: and on the contrary, as Health renders men most happy, not onely because of it selfe, but as it is big with other Benefits: so by this Equity, wholesome Laws are enacted to the great comfort and advantage of mankind. But because this is so cleare to every Rational man, in vain are words spent to demonstrate it.

Chap. II.

Those Laws which the Founder of this Fraternity prescribed to the R. C. are all good and just.

As no Rational man can deny the absolute necessity of good Laws; so it is most fit that such Laws should have their due praise and commendations; that the

he sluggard hereby might be pricked on o Vertue, and the diligent might have is deserved reward.

Seing therefore that these Positions r Laws, laid down by the Father of the onourable Fraternity are worthy of pecial view, we shall truly according to heir nature, and the advantages men ay receive from them, Crown them vith due commendations, counting them ot onely worthy of acceptance, but an ncomium.

First it is most reasonable that every ociety if it be good, should be governed y good Laws; if otherwise, by bad: but hat this Society is good and lawful, we lo not onely suppose, but may gather rom particular circumstances to which heir Positions are agreeable.

Something may be said concerning heir number of six, which hath very nuch of perfection in it; so that the Soiety by an abundance of Laws is not in confusion, nor yet by the paucity and ewnesse tied up from all liberty. When here are multitudes and great diversity of Laws, we may probably conjecture hat there will happen many crimes and enormities; for he that sleighteth the

ſtreight path of Nature and Reaſon, will certainly be miſled into many windings and labyrinths before he comes to his journeys end. From theſe inconveniences our Laws are free, as well in quality as number; they are voluntary, and ſuch to whom all may eaſily aſſent as moſt Rational.

They follow in their order.

1. That every one of them who ſhall travel, muſt profeſſe Medicine and cure Gratis.

2. That none of them, notwithſtanding their being of the Fraternity, ſhall be enjoyned one habit; but may ſuit themſelves to the Cuſtome and Mode of thoſe Countries in which they reſide.

3. That each Brother of the Fraternity ſhall every yeare upon the day *C.* make his appearance in the place of the holy Spirit, or elſe ſignifie by Letters the true cauſe of his Abſence.

4. That every Brother ſhall chuſe a fit perſon to be his *Succeſſour* after his deceaſe.

5. That the word *R. C.* ſhall be their *Seale*, Character, or Cogniſance.

6. That this Fraternity ſhall be conceal'd an hundred years.

The

The Brethren are solemnly sworn and rictly engaged to each other, to keep and bserve these Conditions and Articles; n all which we finde nothing either pre-udicial to themselves, or hurtful and njurious to others; but that they have n excellent scope and intention, which s the glory of God and the good of their Neighbour. We shall further prosecute hese things, and by running thorow heir several causes and circumstances, ;ive any one a greater light into them.

In the first place, as touching the first Author of these Lawes, it will be worthy our consideration to examine whether he had power and authority to make such Laws for himselfe and others, and of requiring obedience thereto; then who was the Author? and why his name hath been hitherto concealed?

It is most certain that a Prince who is as it were an Head to his Subjects that are his Members, it is indeed a thing unquestionable, but that he hath full power of making and ratifying of Lawes: For chiefly it belongs to the Emperour, then to each King, because they have right to govern. Lastly it concerns any Princes or Civil Magistrates.

But

But Lawes that are brought in by Inferiours, extend onely to those that have a particular Relation to them; neither are they long lived, nor do they excuse from the Lawes of Superiours, being onely obligations which respect Time, Place, the Person and Subject.

Amongst the Antients those men who were of best repute for their Wisdome, Learning, Authority, Sincerity, and of greatest Experiences, might set up Lawes in any City or Nation. Thus we see that *Moses* was made Ruler and Cheiftain amongst the Hebrews, and amongst the Heathen the first Law-givers were called Zephyrians: after them *Zaleucus* in imitation of the Spartanes and Cretians (who were thought to have received Antient Lawes from *Minos*) wrote severe Lawes, and found out suitable punishment; he left rules whereby men might try their actions, so that many afterwards were frighted into good manners; for before him Lawes were not written, but the sentence and state of the cause lay in the Judges breast.

Afterwards the *Athenians* received Lawes from *Draco* and *Solon*; upon which they proceeded in all Courts of Judicature,

ire, from whom the *Romans* who lived iter the building of the City three hun-red yeares, had their Lawes of the velve Tables publisht by the *Decemiri*; and these in processe of time being nlarged by *Romane* Magistrates and the *æsars*, became our Civil Law which at nis time is used amongst us.

Other Nations also had their re-pective Lawgivers, as *Ægypt* had Priests, nd *Isis*, who were taught by *Mercury* and *Vulcan.* (These were golden Lawes, and uch as owed their birth to the fire.) *Babylon* had the *Caldeans*, *Persia* had *Ma-itians*, *India* had *Brachamonds*, *Æthiopia* ad the *Gymnosophists*; amongst the *Bactri-ns* was *Zamolsis*, amongst the *Corinthians* as *Fido*, amongst the *Nilesians* was *Hip-odamus*, amongst the *Carthaginians* was *haronda*; lastly amongst the *Brittaines* nd *French* the *Druides*.

From what hath already been said here may be gathered thus much, viz. That any one hath liberty (his Compa-ions complying and faithfully enga-ing) to prescribe Lawes to himselfe and hem, especially if such Lawes are foun-ed upon Reason and Equity; For (as he *Comedian* hath it) amongst the good ought

ought to be transacted just and honest things; but as the combination of the the wicked is unlawful, so are those bands that oblige them damnable, whose trust and fidelity are but true cheats and sure deceits; their constancy but obstinacy, their oaths cursings, their rules methods of villany, their lawes are commands to wickedness.

Our Author indeed was a private man and no Magistrate; but in his particular relation he was invested with much Authority, whereby he might oblige and binde others, be both Lord and Father of the Society, and the first Author and Founder of this golden Medicine and Philosophical Order. If any one shall attempt to usurpe jurisdiction over any against their wills and consent, he shall finde his labour to be in vaine; for he must needs suppose them to have a prejudice against such designes, since he playes the Bishop in anothers Diocesse: But certainly the case is different here, because by a faire resignation they devoted themselves to his command.

Surely for confirmation we may take notice of the Time; They have been kept and observed for many Ages, and this doth

both not a little strengthen the first Authority; for if you prescribe Lawes to those who were not under such before, and did such Lawes continue a long season unviolated, it will follow that those Lawes being just and good may yet endure: for that nothing hinders, but that this private Legislative power may be in force, being neither contrary to Divine or Civil Statutes, the Lawes of Nature, or any positive Law, or Custome of Nations.

To some it may seeme a strange thing that our Authors name should not be known; to which we answer.

Our Father indeed hath lien hid as being long since dead, and his Brethren although they live and retaine in Record and Memory his Sacred Name; yet because of some secret and weighty causes, are not willing to have his name or person known. Besides they have a continual succession and genealogy from him to themselves; and they received afterwards a Lampe from a known confederate and colleague of their Fraternity; they can read the Authors soule in his bookes, view the true Feature in the picture, judge of the truth of the cause by

the

the effect ; whose actions confirme their goodnesse and sincerity ; their hands are set with eyes, so that their beliefe goes beyond their sight ; what other men foolishly and ignorantly think incredible and vaine, they know to be reall and possible.

Shall we deny that those men who were chosen and selected to be of the Fraternity, were unacquainted with our Author? Surely they were most intimate and familiar with him, and performed with alacrity what ever he commanded or enjoyned them.

To those indeed to whom the knowledge of him was no benefit, he was not, neither was it necessary that he should be known, unlesse such persons over curious pryed into matters which concern them not ; for as it belongs not to us to have intelligence what designes are in agitation within the walls of *Troy*, or who in *India* doth administer justice or give Lawes ; so likewise ought they not to intermeddle with this Author and his Brethren altogether unknown to them. If we behold smoake breathing out of an house, we presently conclude that there is fire within. And why should not we although

hough the Father and the Fraternity
ve not been seen by outward eye, yet
ause of their workes, by the eye of our
ndes discern and satisfie our selves
ncerning them? We can passe a judge-
ent upon a Tree by the fruit, although
e fruit be plucked off; it sufficeth to
e knowledge of a man if we heare him
eake: Whence *Socrates* spake thus to
young vertuous man, but one that held
s peace; speake (said he) that I may
are thee. A Dog discovers himselfe
r his barking, a Nightingale by her
reet chaunting notes; and we judge of
l other things according to their ac-
gs. And why then cannot we distin-
uish this our Author from cheats by his
ositions and Lawes, since it is the o-
ers whole designe to delude? they
ake gain of their tricks; that which
ould be iarksome to an ther, they take
leasure in, and make a sport of dangers
nd hazards.

Our Author is nameless, but yet wor-
y of credit, unknown to the vulgar,
ut well known to his own Society. And
me may ask the reason of his conceal-
ent. We know that the Antient Phi-
osophers counted themselves happy in a

private

private life; and why may not Moderns enjoy the same priviledge, since necessity may put these more upon it then them? The World is now more burdned with wickednesse and impieties: Indeed the whole Creation as it flowed from God was exceeding good, but mans fall hath brought a curse upon the Creatures. *Polidorus* had not been so credulous, could he have foreseen his Fate; by whose example others have got wisdome, they dare not entrust themselves with the rude multitude, but secretly do withdraw themselves; for commonly an handsome opportunity makes a Theife; and he that expoſes his treasures upon an high hill to all mens eyes, invites Robbers. Men called *Homines* have both their name and nature *ab humo*, from the earth, which sometimes being parched with extreame heat opens; sometimes seemes to be drowned with floods; which depend upon the Sun, Winde, Showres, either of them either yeilding no influence at at all, or exceeding in their operations. Even so the minde of man is not alwayes in the same condition; sometimes it enlargeth it selfe in covetousnesse, sometimes Vice is more pleasing to it then Virtue, and

plundering

lundering is prefer'd before honesty and ustice. But I would not be thought to nclude all men in this censure; for we tend onely those who having neither ason nor learning, do differ very little om the brute beasts.

Wherefore the Father of this Fraterni- was not so much careful of concealing mself in respect of his own interest; t herein he wisely consulted the good d welfare of his successors and the hole Fraternity. Shall we esteeme him vise man who is not wise for himselfe? that *Aristippus*, *Anaxarchus* and many hers do worthily beare their dis- aces.

Every one by dangerous atcheivements d noble exploits can get renown; and me have grown famous by notorious d execrable villanies; As *Herostratus* o fired the great Temple of *Diana*: t this our Author and his Successors nceale themselves, very well knowing at a sting Honour and Popularity ries in the taile of it; not that they te or scorne humane Society, but that y may as it were at a distance behold enormities of men, being onely tators and not actors. *Democritus* is

reported to have put out his eyes that h
might not see the vanity and emptines
of the world in respect of goodnesse an
vertue, and its fulnesse of deceit, luxury
and all vice: But our Author and hi
Successors have taken a very wise cours
to conceale themselves: no man tha
would exactly see an object, will fixe both
his eyes upon it; neither will a wise ma
put himselfe into the hands of eithe
Mercury or *Mars*, they being Patrons o
Theeves and Robbers; neither will h
entrust himselfe with *Jupiter* or *Apol*
since that the one is arm'd with thunder
bolts, the other with arrowes, by whic
the unfortunate *Hyacinthus* perished, an
was Metamorphosed into a flower bear
ring his name.

CHA

CHAP. III.

oncerning the general intent and effect of these Lawes with the particular Circumstances of Place, Time, Meanes, and the End.

WE have already at large discourséd of the maker and efficient cause f these Lawes; now we shall treat of heir Effects and Circumstances.

That is properly termed an effect hich in all points agrees with its cause;) that if our Author was an upright ian, these Lawes which flow from him all likewise be good, it being a very rare ing to see a vertuous off-spring degene- ite from their Parents and Ancestors.

It is evident enough that these Lawes o answer their intention, by that order nd firme knot of friendship which yet ontinues amongst that Honorable So-

ciety; for if Reaſon, Nature, and Truth, had not juſtified their proceedings, doubtleſſe they had long ſince been ruined and come to nothing. Many indeed aime well, but yet hit not the marke; and we know that a ſudden ſtorme croſſes the endeavour and deſire of the Mariner in arriving at his ſafe Haven: even ſo he that ſets himſelfe to any noble exploit, ſhall finde blocks in his way; and if he goes thorow with it, God ſhould have due thankes by whoſe providence and bleſſing he obtaines ſo happy an iſſue.

Hitherto theſe Brethren have not repented of their condition, neither will they ever, being ſervants to the King of Kings, all the fruits of their labours they dedicate to him. Religion with them is in greater eſteeme then any thing in the World; as well in the Book of nature as the written word they read and ſtudy Gods Omnipotency, his Providence and his Mercy; they account it their duty to helpe and relieve the poor and oppreſſed; and ſurely ſuch actions become Chriſtians; ſo unworthy a thing it is that Heathens and Turkes ſhould outſtripe us in them!

It is not neceſſary that any ſhould

know their place of meeting, but they whom it properly concerns. We are sure that it is not in *Utopia*, or amongst the Tartars, but by chance in the middle of *Germany*; for *Europe* seemes to resemble a Virgin, and *Germany* to be her belly; it is not decent that a Virgin should discover her selfe, lest she rather be accounted a Strumpet then a Virgin: let it suffice that we know her not to be barren; to have conceived, yea and brought forth this happy Fraternity: although hers is a Virgin-wombe, yet she have teem'd with many rare and unknown Arts and Sciences. We meane *Germany* which at present flowrisheth and aboundeth with Roses and Lilies, growing in Philosophical gardens where no rude hand can crop or spoile them.

The *Hesperian* Nymphs have their abode here; *Ægle*, *Heretusa*, and *Hespreusa*, with their golden boughes, lest they againe become a prey to *Hercules*, are here secured. Here are *Geryons* vast bulls in faire and safe pastures; neither *Cacus*, nor any malicious person can steale or persecute them. Who can deny that the Golden Fleece is here, or the princely Garden of *Mars* and *Æta* who is feigned

to be Son of *Phœbus* and *Phaetons* Brother? here are fed the sheep and oxen of the Sun called *Pecudes*, whence is derived the word *Pecunia*, Money the Queen of the World.

It would be to no purpose to speake of the meanes by which these things have been deduced from their first Author; since that the Brethren in their Book entituled their Fame and Confession, and in other writing have at large declared them. He brought them first from *Arabia* into *Germany* his native Country, and then designed to make up the Fraternity; and these made the first part of the Book called *M.* of which there is so much mention in their *Fama*; which was afterward translated out of *Arabicke* into *Latine*; out of which Book *M.* they learned many Mysteries, and in it as in a glasse they clearely saw the Anatomy and *Idea* of the Universe: And doubtlesse shortly they will let the Book *M.* come abroad into the World, that those who covet after knowledge may receive satisfaction; nay I confidently believe that happy day to be at hand; so may we judge of the Lion by his Paw; for as the ebbings and flowings of the Sea (as *Basilius Valentinus*

[illegible] reports) doth carry much wealth [illegible] kingdomes; so these secrets [illegible] into publicke view, having much [illegible] the Worlds Harmony so much [illegible] by *Pythagoras*, may yeild us no [illegible] profit and content.

Neither hath it been ever known that wo have been so much alike as this to he *M.* yes this *F.* is the *M.* neither must ve expect another *M.*

The end for which these Lawes were nade was the common good and benefit vhich partly belongs to the Brethren hemselves, and partly respects others, ither in their mindes or bodies to the urnishing of that with knowledge, and o the remedying of the diseases of the ther; for they being ambitious to rofit and advantage others, have taken course sutable to their intentions.

But if any shall object and say that they ave not consulted their own safety, hese things will confute; as also that hey have endeavoured the good and velfare of others.

In this case the scales hang very even, nclining neither to the one nor other, nd the first Unity is equivalent to the ifth, or second and third linked together;

every one (as the Proverbe hath it) will christen his own childe first; and Rivers (as the Wiseman speakes) streame not out, unlesse the fountaine is full; he gives best, that gives so to one that he may give oftentimes.

But when were these Lawes first promulgated, you may learne out of the *Fama* by chance about the yeare 1413! If he was borne in the yeare 1378. and travelled at 16. yeares of age, he was out 6. yeares, and returned at the end of 8. but expected 5. yeares before he brought his businesse to any end, and gave his Lawes: But these things are rather conjectural then certaine, in regard that we want the History in which they are distinctly set down.

CHAP.

CHAP. IV.

Of the First Law, and the excellency of Medicine above other Arts, to which the Brethren are devoted.

WE are now come to treat more particularly of each Law, and we will begin with the first, viz.

That whoever of them shall travel, must professe Medicine and cure gratis without any reward.

Necessity hath forced men to invent Arts for their help; curiosity hath set others on worke to satisfie Fancy, and luxury hath not been idle in seeking out meanes to please it selfe: Now amongst these Arts and Inventions, some are more noble and excellent, both in respect of themselves, as also in the estimation of men. Do not we count it a Divine and Majestical thing to govern? what more glorious then to wage War with successe?

ceſſe? There are Merchants, Handicraftſmen, and Husbandmen, in a Common wealth, and every one acts in his proper ſphere. In any profound point in Divinity we conſult the able Clergy; in a doubtful and ſubtile caſe we go to an able and honeſt Lawyer; in deſperate ſickneſſe we ſeeke to an experienced and learned Phyſitian: But Medicine ſeems deſervedly to have the prehe-minence; for a Phyſitian in ſickneſſe governes the Emperour, preſcribes Rules and Directions which the Lawyer cannot do; for the Lawgiver being preſent, the Law hath no force, and may be changed and altered at his pleaſure who firſt inſtituted them.

The Phyſitian likewiſe fights with the diſeaſes of mans body, and hath ſharpe battels with them, he overcomes to preſerving or reſtoring health almoſt loſt and decayed. Hence *Ariſtotle* places health amongſt thoſe things in which all men agree; for every one knowes that it is beſt, and deſires to be well, and in the next place to be rich and wealthy.

Wherefore a Phyſitians employment is ſo far from being contemptible, that it is concerned in a mans cheifeſt outward good

od and happineſſe, in maintaining
alth and curing diſeaſes. God at firſt
eated man; Nature Gods handmaid
nduceth to the generation of him from
e ſeed of both Sexes; and it is the Phy-
ians office to recover man diſeaſed, and
reſtore him to his native health, ſo that
is Art hath much in it of Divinity,
ving the ſame ſubject with the Crea-
on and Generation, viz. Man who be-
g created after the Image of God, was
s by Creation, being begotten was
atures by Generation; nay Chriſt him-
lfe being incarnate did not diſdain to
: as well as the Phyſitian of the ſoule,
alſo to be the Phyſitian of the body.
he Prophets amongſt the Iſraelites pra-
iced Phyſick, The Prieſts amongſt the
gyptians out of whoſe number the
ings were choſen. Laſtly great Princes
ave ſtudied this Art, not covetouſly for
ie reward, but that they might help the
:ke. We have heard of ſome who ha-
ng ſlaine many in a juſt War, yet to
eare themſelves have freely given Phy-
ck, doing good to men to expiate the
urt they had formerly done.

Wherefore ſince the Profeſſion of Phy-
ck is ſo high ſo noble and ſacred, we
need

need not admire that amongst other Art and Sciences in which they excell, these Brethren of the Honourable Society should chuse and prefer this above them all. I confidently believe that they knowing the most intimate secrets of Nature, can naturally produce very strange effects, which may as much amaze an ignorant Spectator as the *Gorgons* head but Medicine was dearer to them, as being of most profit and greatest value.

But some perhaps may exclaime against these Brethren, saying that they are no Physitians, but meere Empericks who intrude upon Physick: Such indeed should first look at home, and then abroad. I confesse that few of the Brethren have had their education, but yet they are great Schollars; not fresh or rawe in profound learning, but the greatest proficients. They compound that Medicine which they administer, it being as it were the marrow of the great World.

To speake yet more plainely, their Medicine is *Prometheus* his fire which by the assistance of *Minerva* he stole from the Sun, and conveyed it into man; although diseases and maladies were afterwards by the gods (as the Poets feigne) inflicted on

men, yet the Balsome of Nature was ore powerful then the distempers: his fire was spread over all the World onducing to the good both of body and ind, in freeing the one from infirmities, e other from greivous passions; for othing doth more chear and make glad e heart of man then this Universal Meicine; precious stones wrought into ubtile powder, and leafe-gold are the ngredients of this powder commonly alled *Edel heriz pulver*: *Æschilus* doth ttribute the invention of *Pyromancy*, the ompositon of Medicines, the first working upon Gold, Iron, and other mettals, o *Prometheus*; hence the *Athenians* erected an Altar common to him, *Vulcan* and *Pallas*, considering how much fire conduced to the finding out of the secrets of nature: But we must know that a fourfold fire is required to bring this Medicine to perfection, and if one of them is wanting, the whole labour is lost.

CHAP.

CHAP. V.

That the Cure of diſeaſes by ſpecifick remedies of occult quality, which the Fraternity uſeth, is moſt ſutable to mans Nature, and prevalent againſt all diſtempers.

WE muſt not by what hath been hitherto ſpoken ſuppoſe that the Brethren uſe Medicines which are not natural; for they have Vegetables and Minerals, but they having a true knowledge of the ſecret and occult operation of things, know what will be moſt effectual for their purpoſe.

They have their *Panchreſta*, their *Polychreſta*, their *Manus Chriſti*, and other great titles; their *Narcoticas* and *Alexipharmaca*, of which *Galen* and others do much boaſt, thinking them a preſent help at a dead lift; and to colour their cheats, ſtrictly command that none ſhall either pre-

prescribe or give them without a large fee, as if the price added vertue to them, and the effect did much depend upon the cost.

The Brethren also have variety of Medicines; some called Kings, some Princes, some Nobles, and others Knights, each one being denominated according to its excellency and worth: But we must take notice that they prescribe not according to the purse, but the infirmity of the Patient; neither do they desire a reward before hand; they likewise fit not a childes shoe to an old man, because a due proportion ought to be carefully observed; a dram is sufficient for the one, and an ounce of the same Medicine for the other. Who would not think it absurd to apply the same Plaister to the hardned and brawny hand of a Plowman, and to the delicate and neat hand of a Schollar or Gentleman?

He that practiseth Physick aright doth consider the different temper of persons in the same disease, as a learned Judge doth not alwayes give the same judgement in the same cause, which circumstances may very much alter: The Brethren look chiefly to the constitution of the

the Patient, and do accordingly prescribe.

They have in all things experience to confirme their knowledge; they use very choice Vegetables which they gather when they are impregnated with heavenly influences, not deluded with common idle Astrological notions, but certainly knowing at what time they have received a signature effectual to such an end; and they apply these Vegetables to such diseases for which they were intended.

It is a most irrational thing when nature hath afforded us simple Medicines to correct and amend its deficiences, that we should mixe and compound with qualities hot, cold, moist, and dry, so that one Specifick being perhaps secretly of a contrary operation to another ingredient, the proper vertues of both, if not lost, yet are much diminished.

The *Galenists* say that the first Qualities do alter, that the second do either thicken or attenuate, and so foolishly and ignorantly of the rest: Whereas each Vegetable hath in it vertue essentially to chase away that disease to which it may rightly be applied. It is here in Medicine

s in an Army, if each Souldier falls out
ith the other, or they mutiny against
eir Commander, the enemy gets
rength, and makes use of their weapons
slay them.

Some may ask, what is here meant by
pecifice? I answer that I intend that
hich the illiterate *Galenists* calls an oc-
lt Quality, because it is neither hot,
id, moist, nor dry; because indeed
ue profound knowledge was above
eir reach or understanding.

Valescus de Taranta, lib. 7. cap. 12.
fines or describes the *Galenical* occult
uality. A question is started how a
ocust hanged about the neck doth cure
Quartane? To which they answer,
at if these Empirical Medicines have
y such vertue, they have it from their
cult Quality; which contains the Spe-
ick form of the distemper conjoined
th the influence of the Stars: but then
: may ask what that totall propriety is?
errhoes calls it a Complexion; others
; that it is the substantial form of a
mpound body; some will have it to be
e whole mixture, *viz.* The Form, the
tter, and Complexion, which *Avicen-*
names the whole substance, when he

said that a body hath neither operation from the Matter nor Quality, but the whole Substance or Composition.

But to speak truely and clearly as it becomes Philosophers, we hold that there is a natural vertue and certain predestination flowing from the influence of heavenly bodies, so particularly disposing the Form to be introduced, that it is (as it were) determined to its proper object, whereby after due preparation of the matter, and conjunction of the form, the whole Substance or mixed body necessarily produces a proportionable effect. And *Avicenna* perhaps meant thus much whence *Arnoldus* in his Book *De Caus. Sterilitatis*, saith that the peculiar propriety of a thing is its nature which proceeds from the right disposition of the parts to be mixed, and this is called an occult Quality, to most men unknown because of its difficulty. Hence it is that Nature is stiled a Complexion, not because it is so properly, and found out by reason, its secrets being onely discovered by experiment and practice: by this the understanding knows that experience is above reason; because there are so many experiments of which we

ca

n give no rational account, nor finde
ut any method to satisfie our selves
oncerning them.

By what hath hitherto been spoken, it
ainly appears that the whole propriety
any thing is not the Complexion; for
it were so, all things which have the
me propriety, would consequently have
e same complexion, which is false; for
ubarb and *Tamarinds* from their whole
opriety do attract and draw choler,
d yet are not of the same complexion.
hus *Valescus*.

It is therefore evident that the true
opriety of Medicinal things is onely
own by experiment, and not by the
lse *Galenical* rules of Art, which do not
ve us light into the nature of any
nple. For instance, consider the Rose,
sends forth a most pleasant perfume,
d is of a ruddy lovely colour, not in
spect of the Quality cold and dry, but
that proper vertue essentially in it;
ither can there be any deduction from
ose Qualities being not subject to Tast,
Feeling, to Hearing, and consequently
ne at all, because Specificks have ano-
er original.

How are the first Qualities observed?

not from their essence and nature, but a sense discovers them, whence reason draws a conclusion: But we see no how reason can determine concerning th Qualities of a Rose, whether it is hot cold, moist, and dry, unless it hath bee informed by the senses, as by the colour sent, taste, or touch.

But these Rules are altogether uncer tain and fallacious, and there are mor experiments to overthrow then to con firme them; for who dare affirm that al cold things have no sent, that all ho things have sent? that all sented thing are hot, that all that have no sent ar cold; or that white things are cold o hot, that red things are hotter then whit or contrarily that bitter things are ho narcotick cold? &c. for *Opium*, the spiri of wine, the *Rose* and more things wi confute such an opinion; so that th Qualities do depend upon such uncer tainties in respect of every simple, that is far better to trust to experience t search into the secrets of Nature, the vainly to triffle away time in gatherin the second Qualities from the first, an the third from the second, or to gai reason by sense; a thing most ridiculou

unles

nleſſe it be in the cure of diſeaſes where
ie Qualities are in confuſion.

When the *Ægyptians* underſtood this,
ey ſtudied and moſt eſteemed of that
hyſick which was experimental, and
ot notional; and therefore they uſed to
lace their Sick perſon in the ſtreets, that
any one of the people that paſſed by
ad laboured under the ſame diſeaſe, he
ight tell the Specifick remedy with
hich he was cured; whence it ſome-
mes ſo falls out that an old woman or
n Emperick in ſome certain diſeaſes
ay effect more by one proper ſpecifick,
ien many Phyſitians by their methods
id long courſes.

I would not be miſunderſtood, as if
ere were no judgement to be uſed in the
lminiſtration of Phyſick, but that ex-
rience ſhould be the onely guide; Me-
cine whether ſpeculative or practical,
uſt concur and meet in truth: I ſay
e muſt not as to the invention or pre-
ription of Phyſick truſt too much to
eaſon enformed falſly concerning the
ature of things, but when experience
ith confirmed us in myſteries and
crets, becauſe reaſon is too weak-ſighted
reach them, we muſt not perverſly ſlight

them, disesteeming enviously what we cannot attain.

I do not account him a rational Physitian who hath onely a large scrowle or bill of Simples in his memory, and can distinctly tell you what are hot in the first degree, what in the second, what in the third, and can run thorow the second Qualities and third; and if at any time he is called to a Patient, from this rabble as from the belly of the *Trojane* horse issue many Receipts, many bands, when he is ignorant of the most inconsiderable Simple, and knows not how rightly to apply it: Shall not he who understand and is well acquainted with his Medicines, be of more repute? A few select prescriptions that are infallible and effectual to the cure, are of more worth then a rude multitude of *Galenical* Receipts.

We have indeed now so great variety of Medicines, that it puzzles a Physitian more to chuse what is best then to invent for it is not the abundance of remedies that overcomes a disease, but the vertue method, order, and choice of time and place, that give successe.

We read in Histories of the courage and skill of a *Spartane* King, who with a ban

a band of 400. stout *Lacedemonians* possessed the streights by which *Xerxes* should passe with an Army of 1700000. and made there a great slaughter of them; when the insulting *Persian* boasted that they would close the Sun with their arrows; the *Spartaine* King answered that then we will fight in the shaddow.

By these examples it appears that a select company of choice souldiers have great advantage against a confused multitude; And why are not a few choice remedies beyond an heap of vain receipts? Some have said that an Army is compleat that hath an hundred thousand; and if the number exceeds, it will be tumultuous, and in no order and discipline. We may assert the like of Medicine, if it increaseth to a great number, it rather kills then cures; for every Specifick waging war or being opposite to another, must necessarily disturb Natures peace and tranquillity.

Chap. VI.

Although other Physitians may challenge, as indeed they deserve, a due reward; yet the Brethren do cure gratis, not valuing money.

WE read in History that great persons, Kings and Princes, have entertained famous and learned Physitians, not onely allowing them a considerable annual stipend, but have raised them to great preferment and honour: *Erasistratus* found out the disease of *Antiochus, viz.* his love of his mother in Law, of which he recovered him, and received of his Son *Ptolomy* an hundred Talents: *Democides* restores the Tyrant *Polycrates* for two Talents of Gold; The same person for curing *Darius* had given to him

m a very rich chaine of Gold, and two olden Cups. *Jacobus Coctierius* Physian to *Lewis* the second King of *France*, id 50000. Crowes yearely paid him; id *Thaddeus* the *Florentine* got 50 rownes daily, travelling up and down o cure the sicke.

The reward and gaines Physick bringh in hath caused many Students to nploy all their time and labour therein, ho for the most part look more to the rofit then health of their Neighbour, nd good of the Common-wealth: If e indeed consider to how many infirmies we are subject, we shall finde Physick o be as necessary as food and raiment; nd then able Physitians are to be sought or, who may judiciously administer it; ut no man will employ all his paines, oft, and labour, in that of which he shall eap no harvest; who will be anothers ervant for no wages? Will a Lawyer lead without his Fee? neither is there ny injunction or law to command and blige a Doctor to cure for nothing. It ould be very hard and rigorous, if any nan should be forced to give away what roperly belongs to him. *Menecrates* he *Syracusan* had nothing for his paines but

but affected Divinity; he would be thought and accounted *Jupiter*, which was worse then if he had required a reward sutable to his Calling.

The Brethren are so far from receiving a Fee, that they scorne it; so far from vain glory of their successe, that they will not have such a favour acknowledged. They have not one Medicin for a great man, another for the poor but equally respect both; frequent in visiting, comforters in affliction, and relievers of the poor; Their labour is their reward, their paines to them gain; no Mice or other Vermine can diminish their heap, no Dragon or wild Beast can either poison or exhaust their Fountain.

Cælius Lib. 16. Cap. 10. tells us of *Philo* a Physitian, who found out certain Medicines which he called *The Hands of the gods*; but this great Title was but a *Ivie* hung out for a shew to take the eye of the Spectatours, to surprise the eare of the Hearers, which promised more then they performed, and rather deluded then helped any, having a glorious outside, but within dregs and corrupt: But the Brethren although they have the most efficacious Medicines in the World, yet

the

hey had rather conceal the Vertues then oast of them; their Powders perhaps nay be accounted a little Cinaber or ome slight stuffe, but they effect more hen seems to be expected from them: They possesse the *Phalaia* and *Asa* of *Basilius*, the *Nepenthes* that drives away sorow of *Homer* and *Trismegistus*, the Oyntment of Gold, the fountain of *Jupiter Hammon*, which at night is hot, at noon s cold, lukewarme at sun rising and setting; for they contemn gaines and income by their possession, neither are they enticed with Honour or Preferment; hey are not so overseen as one of whom *Tully* speakes, who wrote against others affectation of esteeme, and placed his name in the Frontispeice of his Book that he might be more known; they embrace security, and are not buried but live and are active in silence.

Is not this a rare Society of men who are injurious to none, but seek the good and happinesse of all, giving to each person what appertains to him? These Brethren do not adore the rising Sun, meere Parasites, who conforme themselves to the becks of great men, their words and actions are masked with cheats.

It

It is reported that the Statue of *Diana* by Art was so framed, that if a present was brought to her by a Pilgrime, she would shew a chearful and pleasing countenance; but if any one came empty she frowned, was angry, and seemed to threaten: even so is the whole World, wherein all things are subject to Gold; this dust of the earth is of no value with them, because those things are low in their eyes which others much adore. They had rather finde out a Mystery in Nature then a Mine; and as Gold serves to help forward their studies, so they esteeme of it: They wish and are ambitious of the age of *Solomon* wherein there was so great plenty at *Jerusalem* as tiles on the houses, silver as common as stones in the street: so in the golden age its use was not known; men were contented with what Nature freely afforded them, living friendly under the Government of the father of the family, without broiles, luxury, pride, much lesse war.

CHAP.

CHAP. VII.

Abuses in Medicine censured; as the long bills for ostentation, that the Physitian may not seeme an Emperick, and for the Apothecaries gain, without respect to the benefit and purse of the diseased, when a few choice Simples might do the cure.

WE daily see how many weeds sprung from Gold, have and do still overrun the whole World; it hath not onely overthrown Cities, destroyed Common-wealthes, but also hath corrupted the Arts, and of Liberal made them almost Servil.

Let us a little (passing by the rest) cast our eyes upon Medicine, whose streames the further they have run from the Fountain, the more dirt and mire they have drunk

drunk up, and now at last they are ful of stanch and filthinesse. We before hav said that Nature is contented with a lit tle, which holds good as well in sickness as in health; for the more simple diet is the easier it is digested, because it is har to turn many heterogeneous things into one substance: so likewise in diseases the variety of Ingredients distracts, if no totally hinders Nature in her operation in regard she struggles not onely with the infirmity but the very remedy; and how can those things which are opposite and fight amongst themselves, procure and maintain peace?

We confesse that a judicious composition is necessary, because one simple specifick cannot confer to the cure of complicated distempers; so that more simples united may effect that which one could not; neither would we be thought so absurd as to question so good and requisite a Method.

That which we complain of is the great multitude of *Omnium gatherum* put together of Hearbs, Roots, Seeds, Flowers, Fruits, Barkes, hot or cold, in the first, second, and third, degree; so that you shall have thirty, forty, or more Ingredients

nts in one Receipt, to shew the Mery and Art of a dull and blockish ysitian, and to help the knavish Appcary, who extolls his gain for learlneſſe, the quick utterance of his drugs experimental knowledge.

On the contrary, if any one making nſcience of what he undertakes shall eſcribe a few rare and approved mples (as that famous *Crato* did, Phyian to three *Cæſars*) he shall be thought *Ignoramus*, if not a meer Empyrick; hough he excell thoſe Receiptmonrs by far in all parts or learning.

Take notice how the Apothecaries ght a short though effectual Bill, beuſe it brings in little profit; but if they ceive one a Cubit long, they bleſſe emſelves; and thus the Patient pays r his ſickneſſe, when if he recovers, his irſe will be sick.

Conſider how injurious theſe are to ich perſon and the Common-wealth; y deſtroying the one they diminiſh the ther; for if they remain, yet are they at poor members thereof; the diſeaſe is rotracted by the contrariety of Medines, and Nature weakned: We account abſurd when a ſtraight way leads to the

the wood, for haste to countermarch and make windings which may confound and not further: multitude breeds in most things confusion, but especially in Medicine, when the essences of Simples are not known.

We may fetch examples to confirme this from a Court, where if every one at the same time may plead and declare his opinion, the case would be made more intricate, so far would they be from deciding the controversy: Wherefore a few wise Counsellers on each side will clearly state the Case, and bring it to a sudden and safe determination. The same discord will appeare in Physick, if each Simple in the same disease should have its operation, when a few select ones may quickly do the businesse.

It is therefore an expedient course out of many things to chuse a few, out of those that are good to pick the best, which may assist and strengthen Nature in her conflict; if these observations were taken notice of, a Physitian would not be reputed able for his large rude Bills, but for the Quality of his Ingredients; the Apothecary would have more custome, because men would not be frighted

ed with the charge, and dye to save ex-
ences, but willingly submit to an easy
nd honest cure.

Every thing is not to be esteemed ac-
ording to its bulk; we see that brute
easts in body and quantity exceed a
an; but yet the lesse being Rational and
ise doth govern the other: a little
old is more worth then an heap of
ones, then a Mine of base mettals; so
Medicine, a small quantity may have
ore vertue in it then a great measure of
any Simples.

It is sufficiently known to wise men,
at the same hearbs do alter under se-
ral Climates; and that which is inno-
nt in one may be poison in another;
herefore it is not safe to compound
dia, *Arabia*, *America*, *Germany*, and
gland together; for the Sun and
nets have a different influxe upon this
that Country, and accordingly alter
Planets; Nay we cannot be ignorant
t the same feild abounds, as with
oleſome so with venemous hearbs;
have examples of this truth in Mine-
s; for common salt alone is harme-
e, as also your vulgar Mercury; but
hese two be sublimed together they

become venemous and ranke poison: but perhaps some may think that this proceeds from Mercury; which indeed is false; for it may be brought by Art to run again, and then its innocency returns so likewise the spirit of Vitriol may be taken without danger mixed with another liquor, and the water of Salt-Peter may be received into the body; but if these two be distilled together, they make a water that will eat any mettl except Gold, and certain death to any one that shall take it; but if you add to the former Armoniacks, its strength i increased, and it will reduce Gold int a watry and fluid substance, yet its natu is pure and perfect.

It may be objected that Treacle, M thridate, and Confection of Hamec with others were compounded of man Simples, which being after long ferme tation well digested became most sov raign remedies, and have been in use a most 600. years, and have helped ma thousands of people.

We deny not but these compositio are excellent, and have been in gre esteeme in foregoing and latter Ages; likewise approve perhaps of six hund

mo

more, if they are grounded upon experience; for they who first invented these Medicines did not consider whether the Qualities were hot or cold, but to their Nature and Essence, as they either resisted poison, or conduced to the Evacuation of ill Humours in the body, as in Treacle there is vipers flesh, and many others of the same vertue. Our discourse is against the vain extemporary ostentation in prescribing of Medicines compounded of Plants hot, dry, cold, and moist, in this and that degree.

We knew a Physitian who was wont to boast that he knew not any one particular experiment, but all remedies were like to him respective, the first, second, and third Qualities: and this surely proceeded from his ignorance of what was to be known; but a wise and prudent spirit searches more narrowly, and descends to particulars; For indeed it is more easily by general rules to passe a judgement of Simples, then by experience to finde out the proper vertue of Specifiks; and the reason is because each simple hath a peculiar property which distinguisheth it from another, and sometimes contrary; nay the Qualities do

not onely differ in respect of others, but the same Simple may have effects differing in it selfe, as it appears in Rubarb, which in respect of its first Qualities, hot and dry, it doth encrease Choler in mans body, but in respect of its essence and specifick nature it purgeth it. To passe by Opium and Vinegar with many others, we see how the same thing in their first, second, and third Qualities have many times contrary operations; so Runnet makes thinne thickned blood of the hare, but if it be very fluid it thickens it; so also Vitrioll according to its nature doth penetrate and is astringent, yet it doth repel and disperse Lead outwardly applyed to it: though Quicksilver is most weighty, yet by the fire it is sublimed and ascends; and though it is a thick grosse body, it may yet by Art be made to peirce any body, and afterwards be reduced to its own native purity.

Many more proofes might be brought for their is nothing in the World how abject and low soever but it hath a stamp upon it, as a sure seale of its proper vertue, of which he that is ignoran hath hitherto attained but the husk and

and shell, the outside of knowledge.

Lest therefore this errour in judgement should corrupt practice, and mens lives thereby should be in danger, we thought it a good peice of service to desire those who bend and employ their studies in the Honorable faculty of Medicine, to seek more after a few rare and certain Specificks, then to follow generals which so commonly deceive. We ought not to shew our selves so impious and undutiful, as being in honour, having encrease of riches, to scorne our poor parents; so Experience is the mother of Art; and shall we now contemn her as having no need of her? Experience hath been stiled the Mistresse of Fooles, and Reason the Queen of Wise men; but in a different respect they ought not to be separated; as many Experiments beget Reason, so Reason maintains and adornes Experience.

CHAP.

CHAP. VIII.

That many Medicines because of their high titles, and the fond opinion of men, who think that best which costs most, are in great esteem; though others of lesse price, proper to the Country, are far above them in excellency and worth.

BEsides the abuses mentioned in the foregoing Chapter, another is crept in; the former were cheats in respect of Quantity and Quality; here by this the purse is emptied; for they fall in with mens humours, who then think a thing good when they have well bought it.

Hence *Galen* concealed his Golden *Emplaister* for the *Squinancy*, by which he got an hundred Crownes, which indeed was in it selfe of little worth; for there are many things of excellent use which if they

hey were divulged, would be foolishly
lespised, because vulgar hands pollute
vhatever comes into them; some reason
nay be why after they are not so succes-
ul, because the Imagination and Fancy
vorks not so strongly, and desponds as
o the cure from such slight meanes, and
o hinders the operation; for although
nother mans imagination hath little
orce upon me, yet mine own much alters
he body, and either hinders or furthers
remedy in its working.

As this is cleare in many diseases, so
specially in Hypocondriack Melancho-
y, called the shame of Physitians, because
arely cured; wherein the non-effecting
f the cure depends upon the prejudiced
magination of the Patient, who despairs
f help; for cares, greife, and despair,
o alter and change the blood, corrode
he heart, overwhelme the spirits, that
hey cannot performe their offices; if
herefore these can first be removed, there
s very great hope of recovery.

Under this Cloak many cover their
navery and covetousnesse, who seek no-
hing but gain by their practice; for
hey call their Medicines by great names,
hat the imagination of the Patient

closing with so rich and precious remedies may promote the cure; and therefore they compound their Medicines of rare Ingredients, as Gold, Silver, Pearls, Bezoar, Ambergrease, Musk, and many more; and then they christen them according to their birth. They call them the *Balsome of Life*, the Great *Elixar*, the Restorative of *Life*, Potable *Gold*, *Butter* and *Oyle* of the *Sun*: and who indeed can reckon up their tricks by which they draw in and delude such multitudes of ignorant people? yet their great names are not altogether insignificant; for by their *Balsom of Life*, they meane that which maintains and keeps themselves alive.

But grant these costly Medicines to be good and useful, yet they must confesse that others not so chargeable have greater vertues in them.

We may also question whether they deale honestly, and do not sell a little salt for Gold, and ranke poison for the *Balsom of life*; we have known some at deaths door by their Mercury: I speak this that others may be cautious; think what would come of it, when one mistaking administred *Opium* for *Apium* or

Parsly

arsly: thus they try experience upon iens bodies, and kill one to save another.

Besides, though these may be very xcellent Cordials or Antidotes, y e tae hey not appropriated to the disease, and o consequently little conducing to the reise.

Consider then the abuse; the Patient ays a great price for that which is of mall advantage to him, and scornes hose meanes which are at an easiy rate; vherein also there is no danger, as being y experience confirmed, and by all ands received.

It is not hard to prove that each Coun- ry abounds with Simples suitable to the Diseases of that Country, and that we need not go *India*, or use Exotick Drugs.

This Question hath been handled by many learned men; at present we will not spend much time about it. We deny not men the use in Food and Physick of *India* and *Arabicke* Spices; neither do we condemn other most excellent gifts of God, but here we finde fault with the price; let us therefore use them in their place and time: Perhaps such precious things

things were intended for great persons, but yet great care must be used in the preparation that they be not Sophisticated. I say rich men may afford to pay for these Medicines, who delight to eat and drink Gold, and hope as by that they can purchase all earthly things, so they may buy health.

Neither would we be thought ignorant of the great vertues and rare efficacy of Gold; but we speak against the abuse of those Impostors who instead thereof do cheat and robbe: and we can assure all, that there is no worth in the boiling and reboiling of Gold: They indeed give their menstruous stuffes for dissolved Gold, which being reduced to a spirit may corrode; and let all men beware of it; imitating a careless Cook, who if he hath lost the broth in which the meat hath been boiled, sets new upon the Table which hath no heart nor strength in it: So they when they have consumed and lost their Gold with Salts and other wayes, they sell that which remaines; when the Bird is gone they sell the Nest; and this they call Potable Gold spiritualized because invisible: it may be they put Gold into their furnace; but that they

ey by those means can produce such
edicines we deny: There were many
lexanders, many called by the name of
ulius, but yet but one *Alexander* the
reat, one *Julius Cæsar*, the others agree
nely in name.

Should any one enquire into the excel-
ncy of our own Countries Simples, he
ould have work enough upon his
ands. We shall leave this to another
me and place.

But besides the price, may we not justly
spect the preparation, that they instead
f true may sell false compositions fail-
g in their Art and Profession? for the
allance of Humane frailty being at the
ne end by Justice, at the other by Profit,
he last overweighs; because honesty
ay be an hinderance to us, but profit
rings pleasure and delight along with
. So now Merchants count it part of
heir Trade to learne and skill the adul-
erating of their Commodities; when
he *Thebans* would admit no such per-
ons to the Magistracy, unless they had
eft off their Trade at least ten years be-
ore, by which time they might forget
o cozen; but I will not here censure
ll of that Calling: the same may be

said

said of those who sell Medicines, whethe
Physitians or Apothecaries, if they abus
their profession.

It remaines to shew that Specificks c
Vegetables and things of little worth
are more powerful against any diseas
then those which are of so great price
neither is the reason fetch'd farre; so
they whose Property absolutly resists th
malady, they (I say) must needs be mor
effectually then those who accidentall
suit the disease, and by meer chanc
work a cure. In Mechanicke Arts if
man excellent in one should boast of hi
skill in another which he never saw, you
would finde him a bungler in it; but
employ the same in that Trade wherein
he hath been brought up, and he will
shew himself to be a workman: So in
diseases, when each Specifick doth its
own office, there is an happy issue, but
applied to another proves of no effect:
neither can it be expected from one man
(thought he had an hundred hands) to
conquer an Army, which yet choice
Bands of experienced Souldiers may easi-
ly overcome; but we have been tedious
about this subject.

CHAP

CHAP. IX.

That many are haters of Chymistry; *and others scorne the use of* Vegetables *and* Galenical *compositions, either of which may be useful in proper Cases.*

AS the Palats of men are not all taken with the same taste, but what is pleasing to one, is loathsome to another; so mens judgements do differ, and what one approves the other assents not unto; both which happen or are caused as by Sympathy or Antypathy, drawing them on to embrace, and provoking them to hate such a thing; so also by prejudice or reason corrupted.

Some dare not taste Cheese all their life; some abstaine from it a few years; some drink onely water, refusing Wine or Ale; and in these there is great variety,

riety; no lesse is the difference among Mindes: Whence it is that two meeting when neither hath seen or heard the other, at the first sight, shall desire and seek each others friendship; and on the contrary, whence is it that one hates another from whom he never received injury? as evidently appears by one coming where two are gaming, he presently shall finde his affection to close with the one, and if his wish might succeed he should winne; and he would gladly have the other lose, though he neither received courtesie from the one, nor harme or ill word from the other.

Now as much as the understanding excells the taste, and dull and sensual faculty; so much a truly wise man surpasseth one that onely outwardly seems judicious; one by reflection considers and weighs the matter, the other not so acutely apprehending is tempted to rashnesse. Thus many learned men whose Fancies have not been in due subjection to their understandings, have abused themselves, and have heedlesly embraced this as good, and cast off that as evil.

It may seem as strange in Medicine that some Doctors should onely prescribe

ibe Vegetables and *Galenical* Physick, rfectly hating Chymistry, and that hers wholly inclined to novelty should use all Medicines that are not Chymically prepared.

Both parties (in mine opinion) are rayed more by Fancy then Reason; for suppose it absolutly necessary to study st your ancient dogmatical Medicine oth as to the Speculative and the Practical part, and to correct the faults as e have already pointed in the first, second, and third Qualities; and the same ourse is to be taken in Chymistry, so hat they be without suspition and deit: and first we will begin with the ld, and then proceed to the new.

We have sufficiently proved that there re occult properties and specifick verues in Simples, as no learned *Galenist* ver denyed; who have also confessed hat these did not work from their Quaities or degrees, but their natures to nitigare Symptomes, take away the cause of the disease, and to Enthronize health in mans body.

If this be true, why are not Physitians more careful in gathering and rightly understanding the nature of Simples?

Fernelius

Fernelius in his Book *De abditis rerum causis*, saith that this Specifick vertue which he calls the Forme, lies hid in every part of a Simple, and is diffused through out all the Elements; hence if by Chymistry water is drawn off, oyle is extracted, and Salt made out of the ashes each of these, the Water, Oyle, and Salt hath the Specificall vertue of the Simples but I suppose one not so much as another, yet all joyned together are perfect and compleat.

These things being laid down and confirmed, we must confesse that the outward tangible body of any Simple that may be beaten, cut, sifted, boiled, mingled with any other, to be the barke, the carkasse, and habitation of the Specifick Quality which is the pith, the soul, the housholder: And now what shall we say of our common preparations in Apothecaries shops, which have good and bad, nay most corrupt in them? would not all laugh him to scorne who being commanded to call a Master out of his house, will needs have the house along too? that cannot use the birds unlesse the nest be an Ingredient, that cannot eat Oysters unlesse he may also devour the

he shels? But the Apothecaries think his lawful enough, because they can do o better; these occult Qualities indeed re so subtile, that they make an easiy scape, unless they be narrowly watch'd, nd with a great skill housed or incor- orated. Camphire loseth its strength nless it be cherished with flaxe-seed; ubarb is preserved by waxe and the pirits of Wine; the Salt of goats blood oes evaporate, if it be not close stopp'd n glasses.

What shall we then say of these Speci- al Qualities separated from their bo- ies? will not they return to their first rinciples? for who can seperate the ualitie of burning from the fire? the ualitie of moistning fro m the water? ut if this be impossible in simple bodies, ow much more difficult is it in com- ound?

I could therefore wish that Medicines ere used which were lawful, possible, d reasonable, that laying aside osten- tion and pride, truth might flourish. Perhaps we might allow of Syrups, leps, Conserves, did not that great antity of Sugar clog the natural ope- tion of the Simple: Perhaps we might

approve of Electuaries, Opiats, Antidotes, unlesse the multitude of simple confusedly put together did hinder, i not totally extinguish the true vertue Perhaps Pills, and all bitter, sowre, sharp stinking Medicines are good; but ye they destroy appetite, cause loathsome nesse, that a Patient had better endur the disease then the remedy; if bitter nesse, sowrnesse, sharpnesse, and an il savour, are the Specifical Qualities, the should be rather checked then let loos and indeed they are but handmaids t their Mistrisse, but subservient to th specifical Quality; and the true diff rence is discovered by Chymistry; for separates the impure parts from the pur if rightly used: yet mistake not, we sa not that Chymical preparations are a together spiritual and without any bod but are more peircing and subtile, mo defecated then grosse bodies made mo heavy by a great quantity of Sugar, that they are not free and at liberty act and play their parts.

By this time you may see the folly ar madnesse of those who hate Chymistr which ought to be used, but with ca and judgement; for it is not the pa

of a Physitian to burn, lance, cauterize, and to take away the cause of the disease, by weakning the Patient, and indangering his life; but Symptomes must be abated, nature restored and comforted by safe Cordials. One *Archagatus* was the first Chirurgian that came to *Rome*, and was honourably received; but coming to use lancing and burning, he was thought rather an hangman; and for the like cause at one time all the Physitians were banished *Rome*. One *Charmis* a Physitian condemning the judgement of his Predecessors, set up new inventions of his own, and commanded his Patients in frost and snow to bath in cold water, as *Pliny* reports; who saith also that he hath slain old men set freezing them by his direction. *Acesias* about to cure the Gout, looked more to the disease then paine, which by neglect encreased, whence the proverbe had its Original, *Acesias medicatus est*, as *Erasmus* hath it, when the condition growes worse, *Acesias* his cure.

It is cleare enough from what hath been delivered that Nature is best satisfied when profitable and wholesome things are applied. *Asclepiades* an intimate

mate friend of *Cn. Pompey* first shewed the benefit of Wine to sicke persons, recovering a man carried to his grave; he taught to maintain health by a moderate use of meat and drink, an exact care in exercise, and much rubbing; he invented delightful and pleasing potions, he commanded bathing, and for ease to his Patients invented hanging beds, that sleep might surprize them in such a careless posture. The same *Pliny* saith that *Democritus* was a Physitian, who in the Cure of *Confidia* Daughter to Consul *Sereilius* did forbeare harsh means, and by the long and continual use of Goats milk recovered her.

Agron as *Cœlius* reports, *Lib.* 13. *cap.* 22. was a Physitian at *Athens*, who in a great Plague when many were infected did onely cause to be made great fire nigh to the place; and thus did *Hippocrates*, for which he was much honoured.

Whence we may learne that mild and gentle usage in a disease is more efficacious to the taking away of the cause and to healing the Symptomes, then harsh and rugged dealing. The Mariner doth pray for a full gale many times to force him into his desired Harbour; neither doth

doth the Traveller goe in a direct line, yet both in the end attaine their hopes. We read that *Fabius* by delay conquered his enemy; so that it is a Masterpeice of prudence well and maturely to deliberate and then to execute; yet the method of curing remaines and the Axioms are firme; *viz.* If the cause be taken away, the effect ceaseth; if the disease is cured, the Symptomes do vanish and weare away.

But Chymistry stores and supplies us with Medicines which are safe, pleasant, and soone performe that for which they were intended: and others have abundantly set forth this in their writings, and therefore it will not be requisite to stand longer upon it.

Now let us face about and view those who are meer Chymists; these would be called young *Theophrasts*, affecting like their Master a Divine Title, which were neither had by his Father nor Mother, but assumed it to himself as most Magnificent and glorious: but without all doubt he was a man of eminent and admirable knowledge in the Art of Physick; yet surely it would be worthily judged madnesse for his sake alone, to forsake

the Ancients and follow his new inventions.

It may seem an absurd thing for one to undertake to restore a very old man to his former strength, because death is then approaching, and every man at length must submit to his Scepter.

Is not the World now ancient and full of dayes, and is it not folly to think of recovering and calling back its youth? surely their new Medicine cannot revive the dying World, it may weaken it and hasten its end: yet stay I pray you, do not imagine that I do at present censure the excellent and plainly divine Preparations of Chymistry; but rather the persons who professe it, who make it their businesse to destroy, but endeavour not to build, who trample on others to raise and exalt themselves; as *Thessalus* of old did, railing against all men who were not his followers: So *Chrysippus* Master to *Erasistratus*, to gain preheminence, despised and changed *Hippocrates*. These and such like men are wont to promise much, but perform little; for we may certainly conclude, that although such persons may affect greatnes, yet they shal never attain it by such indirect means.

I would

would many of the *Paracelsians* did not too much conforme to their Masters vices; if many late writings were scanned, and their abuses and tart language against others left out, I doubt their volumes would very much shrink; it were much better that diseases the common enemies were more lookt after, then private grudges amongst Physitians themselves revenged: Brute beasts do barke, shew their teeth, and spit venom: a mans weapon is Reason by which he should foile his adversaries.

As touching Chymistry, we highly commend and admire those things in it which are good, but yet so as not to despise *Galenical* Medicine, which in some cases is as effectual: my opinion is that each ought to be used in its proper place. Men are not meer spirits but corporeal Substances, and therefore need not Medicines exalted to their highest degree of perfection, at least in every greife applied to every person and to every part or member. There are some diseases which being hot and dry are not to be cured by Chymical prescriptions, whose Ingredients or Preparations have the like Qualities. In a Common-wealth there

is a Merchant, there is an Husbandman, but one ought not to supplant the other; so a prudent Physitian will make use of both as he sees occasion; the one for a Country man, the other for a delicate Person; the one in slight distempers, the other in dangerous cases; the one for pleasantnesse, the other for efficacy as necessity requires.

Chap. X.

Concerning the unsufferable vices of many Physitians, from which the Fraternity of R. C. *is free.*

We have not without sufficient cause said something of the abuses of Medicine, which the Brethren warily shunned by their first Law, which was, That they should cure the sicke Gratis; for the greedinesse of Physitians puts them upon unjust and illegall actions. Whence come those terrible long Bills? those

nose short dear Bills, but from coveteous-
esse? every one more striving to inrich
imselfe then to help the diseased; yet
e deny to none their honest gains.
ustice and Truth should sway them in
eir practice: let them follow the me-
nod of *Hippocrates* and *Galen*; yet Na-
ure indeed is more to be look'd after
nen either of them, as a sure guide into
s own most intricate secrets: but from
ne faults of remedies we will come to
ne faults of Physitians themselves, by
hich so many Patients do and have
niscarried.

They are commonly these; Self-con-
eit, Pride, Malice, Hatred, Calumnia-
ion in word and writing, Coveteousnes,
gnorance, joyned with a grat stock of
Confidence, or rather Impudence.

This Self-conceit becomes no man; if
a man is puffed up like a bladder, he
nay be sooner broken, and his glory will
anish; his greatnes encreaseth his dan-
ger; neither is Pride to be allowed of;
t blaits all parts and endowments, and
f the man escape the envy of others, yet
leath or a slight Feaver makes him fall,
nd he who even now was lifted up
hrough ambition, is brought down to
the

the earth. It is not true learning that causeth men to swell, but an emptiness they suppose themselves to be knowing men, when as indeed they understand not the depths of Nature. *Socrates* had learned a lesson of ignorance, after much study he found out his insufficency; if these vapourers would turn over a new leaf, they would see their former presumption.

Mark how Malice and Hatred prospers when two are set against each other, they endeavour by making themselves a common laughing stock, utterly to undo both, and each at length is whip'd with his own rod. There is this benefit in having an envious adversary, that he spends and wasts away; his malice feeds upon himself; so that it is better for any man to deserve the envy of another rather then his pitty, the one supposing him happy, the other miserable: This vice as the Ivie by embracing trees doth spoile them; this vice I say clings to great persons, and secretly corrodes their Honour and Fame; what noble exploits, what vertuous deeds have been performed but they have been blown upon by some pestilential breath? This was the cause

of

f furious *Caines* murthering his righte-
us Brother *Abel*, and that *Jupiter* ſtruck
Eſculapius with a thunderbolt: to avoid
his many have forſaken their Coun-
ries and lived amongſt ſtrangers, as did
bicrates in *Thracia*, *Timotheus* in *Lesbos*,
habrias in *Ægypt*, *Chares* in *Sigeum*,
ho were all *Grecians*; amongſt the *Ro-*
ans, *Pompey* after ſo many magnificent
riumphs, for his great and and famous
ictories withdrew into the Country,
nd came ſeldome in publick, that he
ight eſcape the envy and malice which
e feared, becauſe of his innocency and
reatneſſe.

What ſhall we think of that monſter
Ariſtotle, who (as it is reported) was
o ſpightful to his Maſter *Plato*, that he
auſed many of his works to be burnt
hat he might ſhine brighter? he was
earful his honour ſhould be eclipſed by
is Maſters greatneſs. *Aiax* hated *Ulyſſes*,
oilus Homer; *Didimus Alexandrinus* was
nemy to *M. Tull. Cicero*. *Palemon* the
Grammarian to *M. Varro*, *Cæſar* to *Cato*,
drianus to *Traian*, *M. Craſſus* to *Pompey*,
lexander to *Achilles* at the ſight of his
epulcher, *Julius Cæſar* to *Alexander*,
nd many others who were all poſſeſſed
with

with this evil spirit; but in Medicin such practices are more dangerous, because the body of man being of more worth then Arts or other trifles, is engaged, as being the subject of Medicine.

This flame encreaseth and most commonly breaketh out; envy turns to Calumniation; hence is it that so many vain Pamphlets are sent abroad full of bitter expressions, which become no rational prudent man; but this vice hath been by many set out, and we will spend no more paines upon it.

Coveteousnesse is another vice which hath infected many Physitians, who make it their onely study to heap up riches; and though their strength of body is decay'd through age, yet with a most rigorous desire do they endeavour after money; nay though they have one foot in the grave, they will have another in a bag to counterpoize them. Physitians indeed above others are tempted to this vice; for when they grow old they are most sought unto because of their experience; and by this means they are encouraged to set Silver above Justice, and Gold above Conscience. But if an Apothecary be coveteous and greedy, more mischeifes do

enſue; all his compoſitions will be made up either of ſtale or falſe Ingredients, ſo that both the Phyſitian and patient are cheated; the one is cenſured for ill ſucceſſe, the other is not onely not cured, but may complain of the bad Phyſick as of a new diſeaſe.

I ſhall ſpeak nothing concerning the abilities and qualifications of a tryed, examined, and licenſed Phyſitian; but of the unskilfulneſſe of thoſe who raſhly undertake to practice when they want knowledge and learning to guide and direct them; they ſtudy impudence; and note, that an illiterate rude fellow in maintaining his opinion ſhall alwayes appeare moſt confident: their Geeſe are Swans, their abſurd receipts are Oracles and Myſteries, and they are enjoyned to conceale what they know not; if any one oppoſeth them, they either ſlander him or envy him perfectly.

Theſe and the like vices have no place amongſt our Fraternity; they are not Emulous or Arrogant, they are not Spightful and Envious, but delight in inſtructing one another in Myſteries; no brawling or diſgraceful ſpeeches are uttered amongſt them, much leſſe are they Coveteous.

The

The Book *M.* declares their skill as well in other Arts as in Medicine; if any one please to consult their other Books and weigh diligently their nature and all circumstances, he shall finde what we have said abundantly there confirmed.

CHAP. XI.

Whether any one of the Fraternity being called to a Patient, is bound to appeare? and whether they are able to cure all Diseases; as well those that are accounted incurable, as those that are thought curable?

THe actions of men as well as their persons are subject to many miscarriages; as the one may die, so the other may be forgoten; as the one may be infirme, so the other may be abused; wherefore an Act was invented by which all worthy deeds might faithfully be kept

pt and transmitted to posterity. Pers-
ns indeed whose Offices are publick,
performance of their duties of trust,
e necessarily bound if occasion requires,
act publickly in their place: But if in
e little World any disorder happens,
a disease subverting health, the sick
erson immediatly goes not to a Magi-
rate, but a Physitian; wherefore Medi-
ne properly respects not the publick,
ut the private health of this or that Pa-
ent; therefore it will follow that a
hysitian being not compell'd by the
aw, nor ingaged by service, shall be
orced to visit any Patient who sends for
im; for a Physitian doth not prescribe
o all, but to a particular sick man, and
s a servant to Nature, but not to the
isease whom he governs by his rules
ll he hath restored them to health.

We may enquire more strictly concer-
ing these Brethren, whether since they
rofesse onely Medicine as their first Law
nioine, if wrote unto, or spoken to for
he taking away of a difficult disease,
whether in any particular place they must
ppeare being engaged thereto, either by
romise, or charity? We answer nega-
ively; for if other Physitians are not

so

so streightned, much lesse are they, who do their Cures without price, who expect not a reward from men but from God, to whom as also to the lawful Magistracy they are obedient.

Furthermore, whether all diseases are cured by them, even those whom others judge past help, as the Leprousy, the Dropsy, the Pestilence, the Cancer, the Hectick, the Gout, and many others? We answer, that they ingeniously confesse in their writings that they know not the time of their own death, and they acknowledge that all men must pay their debt to death, which cannot be hindred or prevented by any Medicines, if according to predestination it seises upon any man; and to endeavour against Providence were impious and vain.

But there are three degrees considerable in the forementioned maladies; The beginning, the increase, the state: At the first all or most of these diseases are cureable; when they prevaile somewhat over Nature remedies may be had; and doubtlesse the Brethren have Medicines which will effect the cure, Gods providence assisting them in their lawful endeavours: such diseases in their height

which

hich have a tendency to death are in-
rable; as for common ſickneſſes we
ade that either *Galenical* or *Chymical*
reparations may remove them.

We will now declare the reaſons why
metimes the moſt able Phyſitians are
iled and diſappointed. Firſt we muſt
ow that diſeaſes are the effects of ſin;
d deſerved puniſhment doth often-
nes ſhut out favour, ſo that tedious
kneſſes and death are means which
od uſeth to check ſinners, or chaſtiſe
s people; in vain therefore will man
bour to fruſtrate the Decree of the Al-
ighty in his will and pleaſure. The
cond reaſon may be drawn from the
ture of Diſeaſes, which are either dead-
in themſelves, or as they are conſe-
ences of others being produced by
em. The Pluriſie or the Inflamation
the Pleura although it is dangerous,
t if direct means be applied in time, it
helped and cured: But if the matter
flamming is not evacuated by letting
ood, or by expectorations there will
llow a corroſion of the Pleura, and the
rruption flowes into the cavity of the
reaſt, and thus another diſeaſe is gene-
ted called Empiema: and now if Na-

ture stands not much the Patients friend, and doth not convey this matter into the water courses, as often is seen, or also by Art some Musels are opened, and the corruption within forty dayes carried away, the Lungs will be ulcerated, and a Consumption will ensue altogether incurable.

The Question is whether cureable Diseases are by them helped? Such indeed would end without any application, and Nature needs no assistance to such enemies, so that then Medicine were useless; for who will trouble himself to seek after means, when his greife will shortly of it self cease and go away? Though here be many difficulties couched, yet we shall breifly state the case: Let those who are unsatisfied in large Treatises shew whether in the World it was absolutely necessary that all things should be done which are done or whether they might have been otherwise disposed of: *Cardanus* and the Stoicks do attribute all events to fatal necessity, to which they do subject God himself, as not being able to resist; so blasphemous are they.

We hold that God is a free Agent omnipotent

potent, he can do what ever he pleaseth; hath made Nature his handmaid, and having received a Commission doth cordingly act; she produceth all things ther for the good and happiness of men, else to plague and punish them, and this rank are Diseases, and Death it self cometh from such prevalent disea-: But God alone disposeth of good evil to every one; he indeed generally s Nature keep its course, but some-nes to shew his freedom, he interrupts at order, and by a particular provi-nce thwarts the intention of Nature nether it tend to health or sickness; is in his power to shorten a disease ich to us may seem tedious, he can p off Death when we give over the e of means. Now if God foresees the e evils which naturally hang over men, d doth not prevent such evils but erewith will punish men, he is not the thor of that evil foreseen and brought on any one by nature, although some-nes he sends miraculous plagues upon s enemies. Hence is that saying; *O ael thy destruction is from thy selfe, because y wickednesse hath drawn down judge-nts upon thine head.* When some of

the wise Heathens had taken notice
this; they feigned Pleasure and Sorrow
to be lincked together, as if the excel
thereof were to it selfe a sufficient punish
ment: They also said that a Disea
was brother to Death, that by swe
vertue was attained; and to this purpo
is that place in Scripture; *There is*
evil in the City that is not from God, whe
is meant the evil of punishment, eith
brought upon any person miraculous
and by the immediate hand of God,
else naturally falling upon him.

Hence we learn the birth and origin
of Vice, it proceeds from the corrupt
Nature of fallen man; his will enjoy
its liberty in respect of earthly thing
but as to heavenly things its not fre
Its with a man as with a weak infir
person who cannot lift his hands to h
head, but with ease he can let them ha
downwards. So sinful man natural
inclining to sinfulness, without a
paines falls into wickedness, he needs
particular instinct from God; but t
strength which must support his infirm
ties, exalt him to Heaven, so that
may obey God, is not from man himse
but from the free grace and mercy of h

heaven

eavenly Father, who hath mercy on hom he will; but yet excludes none om his favour who forsaking earthly ings do accept of the true means and ceive the benefit thereof, who pray and ideavour to their utmost ability to be hat they should be, committing themlves first and chiefly to God, and then Nature, who faithfully obeys him in l things.

CHAP. XII.

hat the Brethren of the Fraternity do use onely lawful and natural remedies.

THe holy Scripture makes mention of a King of *Juda* who being sick of he plague and death seemed to approach, y divine providence was healed by haing Figs applied to the sore, and he lived any years after; so that we see that

God can miraculously direct to mean
which in themselves are natural, as in
deed this was a very lawful remedy, an
the reason is not unknown: so here w
will examine whether the means whi
the Brethren use be of themselves lawf
and warrantable. A certain Auth
thinking to insinuate himselfe into th
favour of the Brethren, speaks of ra
blessings and Exorcismes by which
man may promote the happiness of h
Patients and curse and endamage his A
versaries; but who will esteem this law
ful and good? Such things may cat
some silly old women and by them
accounted secrets: they would be t
greatest slander imaginable to the learn
Fraternity; for the Brethren use natur
means without any mixture of supe
stition, as we may see by the example
him at *Wetzlar*; who with applicati
of one Simple took away the ragi
pain of an Ulcerated Cancer, whom *Pl*
nius applauds for his rare Art; for by t
same herb he also did the Cure, t
same Brother carried a bag of roots a
herbs alwayes about with him;
much commended the Bryony root, b
chose the bitter one; he taught also t

occ

occult vertue and proper use of many Simples, which are lost and forgotten.

We will not decide the controversy whether the Simples ought to be gathered according to particular constellations; many very learned men do favour this opinion: As first of all *Barthol. Carichterus*, who divided the most approved and effectual Simples according to four Triplicities of the Signes in the Zodiack, and in each of them made three degrees. I have known many who addicting themselves to this study, have thereby been able to cure very dangerous sicknesses, especially old Ulcers and outward griefes.

That so many lights should be placed in the Heavens to no end and purpose, it were profane to imagine, because God created all things to act according to their nature; and surely the Stars were made to yeild their influences, and there is not any doubt but that Vegetables, Mineralls, and Animals, do receive their occult Qualities from them; he therefore is an happy man who can search out the effect by the cause, and by the effect is able to judge of the cause. Plants have relation as well to the heavens as

to the earth, and he who knows this community is a great Artist; but the Brethren employ all their time in these Mysteries, as they confesse as well in their *Fama* and confession as in other writings.

We dare not affirm that their Astrology is the same with that which is vulgarly professed, or their Botanick common; for theirs are founded upon certain and true Axioms; subject to no change but alwayes continuing the same worth and vertue.

Other Axioms are so infirm, that they oftentimes are proved false and admit of correction. It is an Axiom that all Wine is hot, which hitherto hath been received as true; but if from some Country be brought Wines whose nature is cold, the falsity will appeare. He who never saw a Bat or doth not consider insects will immediately say, that every thing that flies hath feathers; when there are also flying fish which make use of their fins, so that there are many exceptions belong to the general rule: Who would not conclude this for a certain truth that four-footed creatures cannot passe thorow the Aire as well as they passe on the Earth but by flying? but

expe-

xperience confutes this ; for the *Indian* Cat by spreading some membranes (not wings) from her hinder feet to her former, goes in the Aire whether she pleaseth: But the Axioms laid down and followed by the Brethren are such which faile not, their principles alwayes attain their end ; so that there is nothing deficient in them which may exclude or diminish their perfection ; wherefore cures wrought by properties truly drawn from the Stars and the Planets, must necessarily be true & certain ; for the effects do surely result from their causes not anticipated or mistaken. He who promiseth with fire, to heat, to dry, to burn, is not deceived, neither doth he deceive, because he hath that which can perform all these offices : so if they undertake a Cure, there is no doubt but that they can effect it ; because they know and can make use of the true and proper means, which Mediums are purely natural, the hidden treasure of Nature, the extraordinary gifts of God. They apply themselves onely to the study of Natural Magick, which is a Science containing the deep Mysteries of Nature, neither is this divine knowledge given to any by God, but to those who

are

are Religious, good and learned. *Origen tractatu. 5. super Matth:* saith, that the Magical Art doth not contain any thing subsisting, but although it should, yet that must not be evil or subject to contempt and scorne. The same 23. *Homil. super Num.* speaking of Natural Magick, doth distinguish it from the Diabolical: many hold that *Tyaneus* exercised the Natural Magick onely, and we do not deny it. *Philo Hebreus lib. de Legibus*, speaks thus; That true Magick by which we come to the knowledge of the secret works of Nature, is so far from being contemptible, that the greatest Monarchs and Kings have studied it; nay amongst the *Persians* none might Reign unlesse they were skilfull in this great Art.

Magick (as some define it) is the highest, most absolute, and divinest knowledge of Natural Philosophy advanced in its wonderful works and operations, by a right understanding of the inward and occult vertue of things; so that true agents being applied to proper Patients, strange and admirable effects will thereby be produced; whence Magitians are profound and diligent searchers into Nature

ture; they because of their skill know how to anticipate an effect which to the Vulgar shall seem a miracle: As if any one shall make Roses bud in *December*, Trees to flourish in *January*; shall cause a Vintage in *May*, produce Thunder and Raine in the Aire; as *Joh. Baptista porta* teacheth *lib.* 2. *De Magia naturali*; also *Roger Bacon* did the same: *Julius Camillus* a man to whom we may give credit, affirms that he saw a childe formed by an Alembick, which lived some hours: a very strange thing, if true. *Cœlius de Budda* writes, that he brought forth a Virgin out of his side; but we leave these things as we found them, we will not dispute the truth of them.

We need not stand longer upon the praise of Magick, it being of it selfe so honourable; but yet this noble Science doth oftentimes degenerate, and from Natural becomes Diabolical, from true Philosophy turns to Negromancy; which is wholly to be charged upon its followers, who abusing or not being capable of that high and mystical knowledge, do immediately hearken to the temptations of Satan, and are misled by him into the study of the black Art. Hence it is that

Magick

Magick lies under disgrace, and they who seek after it are vulgarly esteemed Sorcerers; wherefore the Brethren thought it not fit to stile themselves Magicians; but Philosophers they are not ignorant Empiricks, but learned and experienced Physitians, whose remedies are not onely lawful but divine: and thus we have at large discoursed of their first Law.

CHAP. XIII.

Of the second Law of the Fraternity of the R. C. viz. *That none of the Brethren shall be enjoyned one habit, but may suit themselves to the Custome and Mode of those Countries in which they are.*

MAny perhaps may blame my prolixity upon the first Law; to whom I shall answer, that weighty businesses are not to be perfunctorily run over; transactions in the little World may onely

onely deserve to be touched upon, but the affairs of the great World ought to have an answerable consideration; so that I must necessarily crave pardon for my brevity, because I could not wrap up the due commendations of such subjects in so narrow a compasse.

This second Law gives birth to the first; for without it the Brethren would have no opportunity of doing good, who by its benefit are secure and fear no danger: for as a Bird although it singeth not, is known by the colour of its feather; so every one accustoming himself to one Habit is thereby distinguished. We finde in History that many by their enemies have been discovered by their apparel, and the disguise hath oftentimes procured liberty. *Otho* being overcome and making his escape by Sea was taken by Pirates, who not knowing him because he had changed his cloaths, suffered him to ransom himself.

On the contrary King *Richard* coming back from the Holy Land, affairs being there illy managed and to the displeasure of many, especially the Duke of *Austry*, passing with his Navy by the *Adriatick* Sea was discryed and became a prey

prey to the said Duke, who was forced to redeem himself, to pay a vast sum of money; and he was known and found out by his garments.

If danger attends Kings and great persons in such cases, much worse would be the condition of private men if they should have so sad a restraint upon them. *Men* in meane apparel do not feare the attempts of Robbers, neither do they suspect a poisoned glasse; whereas Potentates are a prey to the one, and very often are taken away by the other.

Besides a poor habit is sufficient to cover Learning, and a Cottage may become Wisdomes habitation; nay mens parts and abilities are censured by their outside, and that which is willingly concealed must not have a being; tis a Courtier who must onely be accounted a Schollar; but indeed the soul is cloath'd with the body, which to adde ornament to it needs no help of Taylours or Painters, it is grac'd with true Philosophy, and secret Arts are its glory.

Margaretha a Queen of *France* is said to have kissed the beautiful soul of *Alanus* a Philosopher when he was asleep thorow his body, the which action being much

much admired at; she answered that she then perceived not the deformity of his body, being ravished with the amiableness of his soul. Thus we see that a gallant spirit may dwell in an unhandsome house, and that a poor habit may be worne by the most excellent and profound Philosopher.

There are yet many reasons which may perswade to a decent cloathing, for by every vulgar eye the minde is judged of by the garment; but we in other books have largely treated of this subject. Very many have instead of modest and comely apparrel run into excesse, as *Poppea* Wife to *Nero*, and *Cleopatra* Queen of *Egypt* to set forth their beauty; but this is not commendable, since *Seneca's* rule is to be observed which requires a due moderation.

Our Brethren change their Habit for a vertuous end, which as it is not gaudy, so it is not contemptible; they are alwayes civilly clad, and not affectedly, they are especially careful of the inside, that their hearts are reall and honest; neither would they impose on any by their actions.

There are many waies by which men may be

be deluded, as by a Fallacy, Equivocation or Amphiboly, but these do appertain to Logick: The Brethren are vigilant as well in respect of disgrace as damage; it is a very difficult matter to cheate and deceive them.

Whereas others take the liberty to cozen a cozener, and think it a piece of justice to repay in the same coyne; The Brethren are not so revengful, they count it an happinesse to have an opportunity of expressing their patience; yet although they are as innocent as Doves, they endeavour to be as wise as Serpents, for there may be an harmelesse subtilty. We may judge easily that they affect not vanity by the often change of their apparel, because they would not be known, but obscure their names and relation.

If the intentions are sincere not thereby to wrong any one but to do good, we may allow not onely of a disguise in cloaths, but a change of names; the sign doth not alter the thing signified, neither doth an Accident destroy the Substance. Names are notes by which one man is known and distinguished from another, cloaths are coverings as the one hides our nakednesse, so the

other

other keeps from obscurity. The Ancient Philosophers and Ægyptian preists did wear a linnen white robe which distinguished them from others, as *Pythagoras* and his followers, to express both the cleanliness of body, and unspotted innocency of soul. Nature hath so befriended some birds that they change both voice and feathers in the Winter, and thereby being not known, are safe from other ravenous birds: In some Counteries Hares become white in the Winter, but in Summer keep their wonted colours. The Camelion by being like no every thing shee comes neer doth often escape, the Ants and many Insects have wings and can scarcely be known what they first were, so happy is that change which guides to safety.

Shall reason withstand the lawfull dictates of Nature? where necessity commells, custome forces, shall men run upon the one, and to their damage slight the other? The Brethren being in all points careful, will neither violate Natures Commands, nor contemn civill rights, though they alter their apparrell, their mind is unchangeable.

CHAP. XIV.

The third Law enjoynes each Brother to appeare on a particular day, and at a certain place every yeer, that they may all meet together and consult about their affairs.

EVery Society hath Lawes and rules binding them to some Duties, so that the Governour or chief when he pleaseth and thinks it necessary may summons all to one place to consider what is most fit and convenient to be done on some immergent occasions, for if a company be separated, their minds and Councells are disjoyned, the one cannot be helpfull to the other either in example or advice, who knows not that most intimate familiarity, and the neereſt friendship is broken off by absence, and want of visitation so that they who were not long since highest in our thoughts are utterly forgotten

gotten, besides, wherein can a friend profit, who is distant from another, even Brethren become as it were unnaturall when thus separated: we confess that letters may supply this defect, yet writing doth not so much delight and enliven, as discourse, papers are mute, if any doubt arise they cannot frame a ready answer, but where a man appeares, he can resolve all Questions, satisfie all scruples.

Wherefore the Brethren of the *R. C.* thought it most expedient, if not altogether requisite to meet at least once in the yeare in a certain prefixed place: This law as it is the third in order, so also in dignity, by which the true *Pythagorian* assembly is obliged to appearance, neither is their meeting vaine and to gaze upon each others, for they do imitate the rule of *Pythagoras*, who enjoined his Schollers every day to examine themselves, where they had been, and what good memorable act they had performed: so the Brethren of the *R. C.* at their convention recite what rare cures they have done, what progress they have made in the Arts and Sciences, and observe how their practice agrees with their principles; and if any new knowledge confirmed by often expe-

rience comes to them, they write it in Books that it may safely come to the hands of their successors: Thus true and certain learning is encreased till at length it shall attaine to perfection.

This Schoole is not like to *Aristotle*, for there were frequent wrangling disputes, one opposing the other, and perhaps both the Truth, however they have no Questions free from debate, not contradicted by some of the same sect: for example

What is the soul of man? whether the First Act, or something else, whether ἐνδιαλείχια or ἐντελέχια whether born, generated, or infused, given from heaven. and many Thousand such fobberies, and at length they rest in Opinion.

They have therefore framed a Methode to regulate disputes, and supply termes whereby they more darken knowledge and willingly shut their eyes: Let them discuss to wearinesse, the nature and original of Metalls, and whether there can be a transmutation, and who will be better informed and satisfied? Thus idle Disputation is a sport of Wit, and onely a recreation of Fancy, no solid and real Truth is to be found out by it.

A certain Philosoper hearing some dis-

put-

pute What Vertue is, made answer that as they could not come to an end of the Question, so neither to the use thereof: if any one professes hemselfe to have skill in Physicks, why then doth he not let the world see what he can doe? and laying aside vain bablings perfect the great work of natural tincture, but by chance he will utterly deny that there is any such thing to be found out, and hereby gets a cloak for his ignorance, for he will censure all which he knowes not.

But who will call him an horsman, who yet did never ride? who will call him a Smith, who never wrought in that Art? and why should we esteeme him a Philosopher, who hath never experienced his philosophy, but hath onely uttered some foolish and fantastical words.

But some may here object that one part of Philosophy is contemplative, to which Mathematicks and Metaphysicks doe relate, the other consists in Action, to which Ethicks and Politicks doe guide. *Plato* was displeased that Mathematicks were brought to sensible Subjects, as Arithmatick to Numbers, Musick to Sounds, Geometry to Measures, but we must acknowledge that he in this was envious to mankind,

kind, and in his passion prevailed over his reason: For what profitteth it any man by meer speculation to view the mysteries of God and Nature? is it a more commendable thing to thinke well, then to be good? the same holds true in Physicks, for barely to contemplate of it is as unusefull, so absurd and ridiculous, how can you call that a true Cause, of which you never saw an effect? There hath been some ancient Philosophers who have searched after experimental knowledge, and studied more Nature then Art, more the thing, then the signification and Name, as the Magitians amongst the *Persians*, the Bracmanes amidst the *Indians*, and the Priests in *Egypt*: and now the Brethren of *R. C.* in *Germany*. Thus wee see plainly they meet for a good end, for each Court hath its appointed time in which justice may be duely executed, and no wrong further heightned: The Brethren assemble to vindicate abused Nature, to settle Truth in her power, and chiefly that they may with one accord return thanks to God for revealing such mysteries to them if any man is promoted to an high Office and neglects or contemnes the Ceremonie and circumstances of admission, the Princ

wil

will immediately put him out as one sleighting his favours and scorning of Him: so since God hath been pleased to honour these Brethren with such rare endowments, and they should not appeare to shew their gratitude, He might justly take from them His Talent, and make them subjects of His wrath.

This Law hath a Limitation if they cannot appeare, they must either by others their Brethren, or by letters tell the cause of their absence, for infirmity, sickness, or any other extraordinary casualty may hinder their journey.

Wee cannot set down the places where they meet, neither the time, I have sometimes observed Olympick Houses not far from a river and a known City which wee think is called *S. Spiritus*, I meane *Helican* or *Pernassus* in which *Pegasus* opened a spring of everflowing water, wherein *Diana* wash'd her selfe, to whom *Venus* was handmaid, and *Saturne* Gentleman-usher: This will sufficiently instruct an Intellgent reader, but more confound the ignorant.

CHAP.

CHAP: XV.

Concerning the fourth Law, that every Brother shall chuse a fit person for his Successour after his decease, that the Fraternity may be continued.

All things in the world have their vicissitudes and changes, what was to day is not to morrow, and this appears most of all in mankind, who are as sure once to die, as they at present do live, wherefore God out of his heavenly Providence granted Generation and propagation, that though Individualls do perish, yet the Species may still be preserved. And this is that innate principle which is the Cause of Multiplication, so that Plants Annimals, Minerals, and man the noblest Creature shall to the end of the world be encreas'd. Many phiosophers have complained of the shortness of mans life, who though he be more excellent then others

ve

yet he lives not their ages. The Eagle, the raven, the Lion and what not, dures longer then man, as though Nature was a stepmother to him, and the others were he true progeny.

Wherefore since that the Brethren, being Mortals, must certainly once cease to be, and undergoe the common Lot of their Nature; their wise Lawmaker did not rashly make this Law, that each Brother should chose to himselfe a fit person to be his *Successour*: in which choice they do not look to the obligations of friends, their natural relation neither to Sonnes or Brethren, but purely to Qualifications, as Learning, secrecy, Piety and other such like endowments.

Amongst the *Egyptians* the sonnes did not onely inherit their Fathers estate, but used the same trade and imployment, the Sonne of a potter, was a potter, a Smiths sonne was a Smith: But the Kings were chosen out from amongst the Priests, the Priests from amidst the Philosophers, and the Philosophers were alwaies Sonnes of Philosophers, but many times there hapned a great difference of parts between the Son and Father; outward Goods may be conveyed to posterity, and the Son may be

be his Fathers heire, but the gifts of mind, especially such as this Fraternity hath, is rarely by Generation communicated to the ofspring: He that shall be enduced either by entreaty, or hired with money to reveale ought to any one, but a truly vertuous man, doth injure the first Giver of such a Talent, the Lawgiver and the whole Fraternity, for perhaps enemies thereby would be able to further their designes, God would be dishonoured, and vertue banished.

The Philosophers would have mysteries revealed to none but those, whō God himself shall enlighten, that their understandings being refined, they may apprehend the deepest sayings & profoundest secrets: Others say, that we must not trust him with whom we have not eaten a Bushell a Salt; that is, him with whom they have not had much converse to the sure experience of his abilities and faith, for friendship is not to be compared to Horses that bear price according as they are young, but to wine and Gold which are bettered by Age: So the Brethren entertain no man to be a member of the Fraternity, but men of approved parts, and very vertuous.

There

There were certain rites and Ceremonies done at *Athens* in the honour of *Prometheus*, *Vulcan*, and *Menerva* after this manner: many were appointed to run into the City with lighted torches, and he whose light was out, gave place to the others, so that the victory was obtained by him who could come first at the goal with his flaming torch: The meaning was to express the propagation of secrets for the putting out of the torch is the death of a Predecessour, so that another living with his lighted torch succeeds him, by which meanes the rare mysteries of Chymistry come safe to after generations.

Chymistry indeed is a Science above all Sciences, the *Minerva* that sprang from *Jupiters* braine, an heavenly ray which doth display it selfe to the comforting of things below: This is the birth of the understanding, whose propagation is as necessary as that of the body: we may observe the antipathy of some bodies to others, and we may see as great difference in minds: mens dispositions are to be fully known, least a sword be put into a mad mans hand; for a good thing may be evilly used, as wholsome wine put into a stinking caske doth change both colour and

and taste: *Armhomedes* boasted that if he could fix his foot in a sure place, he could by his skill move the whole world, and what would not ill affected persons do if they were matters of such secrets? doubtless they would endeavour the accomplishment of all their wicked devices.

Some may aske why they have such an Election, and do not rather let their knowledge be buried with them (or if not so unworthy) why do they not print, that every one may have, read, and understand their mysteries, or else why do they not chuse more to augment the Fraternity? we shall answer to each of them to satisfie those thus do Question.

First, why do they select a few persons? and will not have their secrets perish? we answer, there is good reason for both. *Augustus Cæsar* would not suffer the *Eneads* of *Virgill* to be burnt although he had designed it so by his will, least *Romes* glory should suffer thereby, and yet this Poet as *Homer* amongst the *Grecians* had instead of Truth produced fictions: And is there not a greater cause why Brethren of the *R. C.* should endeavour the keeping in memory such secrets? may this learning never be forgotten in which there

are

are no Fables but true devine experiments.

We may woefully lament the loss of secrets which being writ have unhappily been burnt, not writ have been forgotten, therefore for prevention of both it is convenient that they should be entrusted in a few hands, and by those careful be transmitted to others. Before the flood, the Arts were engraven on two pillars least either fire or water should blot them out, and afterward (as some write) the Cabalystical Art was found out, and by word of mouth communicated, and the *Rabbins* have at this day rather a shadow then the substance of that Science.

The Heathens had their Colledges in which were admitted none but such as were of an unblameable conversation and of choice parts; so that every one who was educated in a Scholastick way was not thought a fit person to be of their Societies, but they would picke of the most able and they were few, the which rule is observed by the Fraternity of the *R. C.* who admitted few and those upon good desert.

In the next place we come to the reason why they do not print and make their knowledge

Knowledge publick? there are many things in Policy, more in Divinity, not a few in nature, which ought not to see the light, but are to be kept in private breasts, least thereby some have written of the secrets of the Commonwealth, no one yet durst reveale the mysteries of God. *Alexander* the great being in *Egypt* learned of *Leon* the priest, that the Gods there and those which were every where else worshipped as *Jupiter*, *Dionysius*, *Mars* and ny others were no God, and He by letter informed his mother, but commanded that the Letter should forthwith be consecrated to *Vulcan*, least the multitude adoring those Gods should run into confusion: so likewise in Nature if their mysteries were knowne, what would become of order? but indeed how can that be called a secret which is revealed to many: though many may be judged fit persons to receive the knowledge; yet few have such command over themselves as to keepe them, who will tie his tongue and deny himselfe the liberty he might otherwise enjoy? very few will let their words by long abiding there corrupt in there mouths, an ancient Philosopher being accused of a stinking breath, said, that

hat it was caused by letting secrets putri- in it.

Why all who are desirous of the Fra- ernity are not chosen, is not their fault, ut the others lottery: in courts they are oneſt promoted who are most pleasing o their Princes, and they who are known referr'd before the strangers, although eir parts be better deserving, but of this aw enough.

CHAP. XVI.

The fift Law: that the letters R. C. *shall be their seale, Character, and Cognizance.*

THe *Egyptians* had two sorts of letters, the one holy called Hieroglyphicks, onely known to the Priests; the other prophane commonly known: The Holy were the images af Animal vegetables, or mathematical Figures engraven in marble, which yet are to be seene at *Rome* being

ing yet brought whole thither in *Augustus* his raigne, for the impression being inward, it will endure long. The Proflune were made by lines, as the Greeke and Hebrew, the Priests used both the one to the Commonwealth, the other to the wise and learned. Hieroglyphicks were signes and Characters of deep knowledge which none might expound to others under oath and the pleasure of the Gods.

Junior Philosophers have employed all their paines and study to finde out the meaning of these Hieroglyphicks: the Phenix (properly belonging to Chymistry) was accounted a creature dedicated to the Sun, and this Embleme agrees to all the holy marks: so likewise the *R. C.* have diverse letters to discover their minds to their friends, and to conceale it from others.

Their Characters are *R. C.* which they use that they may not be without Name, and every one according to his capacity may put an Interpretation upon the letters, as soone as their first writing come forth; shortly after they were called *Rosie Crucians*, for *R.* may stand for Roses and *C.* for Cross, which appellation yet remaines, although the Brethren have declared

clared that thereby they Symbolically mea ne the Name of their first Author. If one man could pierce into anothers breast and espie his thoughts, we should need neither words nor writings; but this being denied us, and onely granted to Angels, we must speake and write each to other. These Letters do contain the whole Fraternity, and so darkly, that you cannot by their Names know their families, by their families know their persons, by their persons learn their secrets.

Each order hath its Formalities and coat of Armes or Embleme, The *Rhodians* have the double cross, they of *Burgundy* the golden fleece; others a Garter, in honour of a woman who lost her garter in a dance, The Brethren have the letters *R. C.* and as some of the others are Hieroglyphicks and serve to cover mysteries; so the Brethren have a particular intention in this. I am no soothsayer, no prophet, yet under favour I have spoken to the purpose in my other books: for *R.* signifies *Pegasus*, *C. Iulium* if you look not to the letter but right interpretation; have a Key to open secrets, and attain the true knowledge thereof. *D. wuul. zii. w. ggg hka x*, understand if thou canst, thou needst make no further search: Is not this

a claw of the Rosy Lion, a drop of Hippocrene? and yet I have not been so unfaithful as publish their holy mysteries; for no man can picke any thing out of it, unless he is very skilfull both in words and things. Some out of proper names will make Anagrams, see what is included in *R. C.* the Rosy cross γλυκύπικρον *Ha, Ha, Ebeu,* in the same is contain'd a laughter and a complaint, sweetness and bitterness, joy and sorrow, for to live amidst Roses, and under a crosse are two contrary things. Man being about to be borne partly by change of places, partly by the navel string cut, is said most commonly to shed teares, and rarely doe rejoyce; so there whole life is but a continued sorrow, and have more of the Cross then Rose in it: But I rather take *R.* for the substantial part, *C.* for the Adjective which holds not good in that interpretation of the Rosy-Crosse.

The *Cæsars* of *Germany*, *Charles* the Great *C.* his Successors were wont to use hand seals, and to set them to their subscriptions, it was meet that the Brethren should not be deficient in this, and therefore let Ingenious persons judge of this Anagram,

For

For in this *R. C.* are Acrosticks, diligence will finde out the reſt: But none I hope will bee ſo fooliſh as to thinke any vertue to lie

n this Figure, as it ſuſpected to be in the vord *Abracadabra*, for we mean nothing eſs, but we have onely given in our verluit, and let others have the freedome as o have their opinions: But we matter ot words; but look more after things, or things ſhould be although they were nnamed, but words are without things ain and inſignificant.: When a certain ing threatned the *Laconians* for their ong letter, and deſired a ſpeedy anſwer, hey ſent back one, theſe letters *O Y*, by he one meaning that they would Not, by he other that they valued not his threats ne jot; ſo that multitude of words are ftentimes to no purpoſe, and a few carying weight in them may be ſufficient.

Hence theſe Elements of the letters are

not to be sleighted, *R. Rabies* madnesse and the middle, *L. Luna* the Moone doe expres, for if the Sun be between them, they make an heart, which is the first thing in man, and if it is sincere may be an acceptable sacrifice to God.

CHAP. XVII.

Concerning the sixt and Last Law, which is, that the Fraternity of the R. C. *shall be concealed an hundred yeers.*

WHen the common people take notice of the secret managing of puclick affaires, they because of their ignorance, suspect it to be a plot upon them, and openly censure it, as not fitting to see the Sun; for treacheries and wickednesse desires the night and darknesse to cover and conceal them, and therefore actions are bad because they are private.

Besides the rude multitude many graver

ver heads have inconsiderately called apparent things good, and the other nought, saying, if they be vertuous, why should they not be known that they may be embraced by honest men?

as if all lawfull secrets because of their lawfulnesse were to be made publicke: would it not savour of folly if a Princes treasure because it was rightly gained should therefore be exposed to all men? surely such an opinion would onely become a thiefe and robber.

The Brethren are thought guilty of concealing themselves, for they might probably doe more good if they were knowne, because they should be sought after, and have opportunities put into their hands, and why will they keep close both their persons and place; but let us consider that they travel; and they, as all wise men else, acknowledge no particular Countrey, but the whole world to them is as their own native soile, now in travel diverse entertainments are to be found, much flattery, little sincerity, much falshood and deceit, no truth, honestly: He who is knowne by his Family, name, or office may be taken notice off to his disadvantage.

The Scripture calls men pilgrimes, who have no true countrey and home but heaven; so that men are strangers and travellours in their own land, in their inheritances, and why then may they not scarcely be known to live when they shall not abide long? Their actions are such as become those who hope to appeare and shine in Heaven though they are obscure below.

How great is their madness who spend their times in drunkenness and gluttony, who are known by their vices; or imitate him who boasted that he never saw the rising or setting Sun, and had no God but his Belly: whatever is rare and brought from far Countreys that they desire to eate, as though the whole world in short time should be devoured by the filling their gutts more then their braines; perhaps, these may have Rational souls, but so clogd that they cannot soare aloft who drink not, eat not that they may live, but live to drink and eat.

The *Lacedæmonians* placed drunkards before a company of children, that they seeing the abominable naughtinesse and deformity, might shun and hate that vice, as *Lycurgus* commanded: but such beastly persons

persons do very often draw in others who keep them company, and their sight is too too often dangerous and destructive.

Wherefore such vices should be covered as filthy, that others may not be provoked and stirred up to the like enormities; nay let such things not onely be conceal'd but buried, and things more profitable be used in their roome: But if all good and honest secrets were brought to light, I dare say, the Fraternity of the *R. C.* would not be the last as having no cause of fear upon them, but I doubt whether yet we shall see those happy daies.

There are many things bad which by custome have been in good esteeme, and the continuance of vice makes it be thought at length Vertue: The Brethren would give no occasion of suspition, for that which is not known, cannot be practised; without practise no custome; without custome no such mistake, although their being altogether honest need not be so censured or entertained.

Besides, perhaps the First Author by the Law that the Fraternity should be concealed an hundred years, would give the world time to lay aside their vanities, folly and madnesse, and by that time

be fitted to receive such knowledge.

And truly every man that hath eyes may see a great and happy change in the world, that many rare inventions are discovered, many abuses in the Arts rectified; and that they shall shine to perfection, and what then should hinder but that the name of the Fraternity should be published in their *Fama Confessione* and other books?

Two hundred years are past since the first Law was made, *viz.* *ab A. C.* 1413. in *A. C.* 1613. about which time the *Fama* came forth: although there is no cleare manifestation of the discovery, yet it may sufficiently be gathered out of it, and afterwards the tombe of the first Author being opened, which was *A. C.* 1604. to which adde the years of the prophesie, after 120 years I will be known, for 106. *ab A. C.* 1378. doe make 1484. and afterwards 120 doe make 1604: Some having this from their Predecessours have certainly affirmed this Truth.

CHAP.

CHAP. XVIII.

Concerning the advantage or disadvantage arising to Learning from the totall concealment, or discovery (as now is) of the Fraternity of the R. C.

I Cannot imagine that any man can justly accuse me for my prolixity on the the Lawes of the *R. C.* perhaps some may suck spider like out of wholsome flowers destructive poison; and that which to others is pleasant and sweet, to them disaffected may seeme loathsome and ugly: they erring and being vaine themselves, scoffe and laugh at our Fraternity, scorn their lawes; say they, what benefit shall we receive from the discovery of them? indeed we doe heare that many under that title doe abuse themselves, and cheat others, for by such relations they vent their sophisticated drugs, and confuse all methode in medicine.

We

We do not deny but that the best thing may be abused, but that is not to be charged upon the thing it selfe; but upon the person so imploying of it: so none can truly say that the Fraternity and Lawes thereof are unlawful, whose institution and intention may be justifyed; but yet envious persons who have devoted themselves to malice may carpe at them; and endeavour the dissatisfaction of mens minds, wherefore in this Chapter we will shew the profit and disprofit arising either from them detected or concealed.

There are four kinds of Good, Necessary, Honest, Pleasant and Profitable, by each of them men may be drawn to the affectation or disrelish of any Subject; the two first amongst these have the prehemineney, the others are of less authority; but yet very often the latter prevaile above the first, and many had rather enjoy pleasure and profit sutable to their natures; then the others as being somewhat harsh, wherefore we will treat of them, but not as separated from necessary and honest Good.

To what purpose should there be such a Society, if the profit and benefit thereof should be wholly concealed? the *Ethiopians*

opians and *Indians* having never heard of their *Fama* and Confession are not taken with the Fraternity, but if they should believe that there is such a select company of men, yet they would be heedless, because they should receive no advantage by them: we care not for the richest minds, if we cannot enjoy them, and affaires translated at a great distance from us, are nothing to us, we do not take notice how the *Indians* fight, and they neglect our Arts.

If the Fraternity had not made known themselves, there might seeme to have no great damage thereby accrewed to learning, since it is not more augmented; for heretofore cure of diseases, and preservations of health were practised and professed, the Sciences have been so reformed, especially the last hundred years past, that they have attained their utmost perfection: On the contrary if the Fraternity had been concealed, many might have great hopes and expectations of profit, for all kind of curiosity had been laid aside, men would not have vexed themselves with searching dilligently after them, whom they should with the greatest difficulty hardly find, so many desires had not been unsatisfied, so many promises

miſes fruſtrated, ſo many ſighs and tears vain: laſtly, no occaſion of confuſion, but, becauſe all theſe things are ſo falſe and abſurd we ſhall not think them worthy of an anſwer; we ſhall therefore proceed to the profit of the Fraternity as it is detected and made known. There is in the world ſuch an abundance of all things by the diverſity of Species; multitude of Individualls that it is almoſt impoſſible to diſcerne either their increaſe or decay. Hence is it that perſons of Quality being taken away by death are not miſt, becauſe others do ſucceed them, and the riſing Sun makes us take little notice of the Set.

Had the Fraternity not been diſcovered, the world had lacked nothing; for that which is unknown is not deſired and ſought after, & the abſence of it is no loſs, and we doubt not but that there are very many ſuch things in nature: who ever dreamed of a new world now called *America* before it was found out? who thought of uſefulneſs of writing and printing till they were invented? but now it is ſufficiciently known what benefit the whole world receives by them, although there ſeemed before to be no want.

For

For as no line is so long, nor any body so big, to which something cannot be added; so the perfection of the world was not so absolute but that it was capable of addition.

Thus the detection of the Fraternity did encrease the worlds glory, and we shall shew after what manner, *viz.* by revealing secrets and finding out others much conducing to the profit of mankind.

The Poets report of *Anteus* that he fighting with *Hercules*, and by him beaten often to the ground, did as often recover himself by vertue received from the touch of the earth (for he was thought to be Sonne of the earth) by which help he was alwaies victorious, till he strove with *Hercules*, who finding out this mystery caught him in his armes and holding him in the aire crushed him to death. By *Hercules* is understood a laborious and skilfull Philosopher, by *Anteus* the subject to be wrought upon, in which are contrary Qualifications: This matter is not easily known, because it lies hid every where, and at the same time lies open, understand the first in respect of mens intellects, the other in respect of Sense, and if it were known

known, yet the preparation is so difficult little good can be expected, The Philosophical earth is his Parent whose vertue is not easily attained, Hence it is that this *Anteus* is secretly strengthned from his mother, and so all endeavour of killing *Anteus* is in vain and to no purpose.

Therefore *Osyris* being about to travel into *India* did not unadvisedly consult with *Prometheus*, joyn *Mercury* as a Governour, and *Hercules* as President of the Provinces, by whose direction and his own industry he alwaies accomplished his end, he used *Vulcans* shop, the golden house where *Apis* is fed and nourished, for those three forementioned have their severall offices in the Philosophical worke: but some may say what is this to the Fraternity of the *R. C.* ? it properly appertaines to them, for they have overcome *Anteus*, they have sufficiently declared their *Herculean* strength, the wit of *Mercury*, and the Providence of *Prometheus*: This, this is the knowledge in which the Fraternity is skilled, fetched from the innermost depths of nature; which to neglect or to suffer to perish were folly and madness: There is no *Chymist* who understands not what we mean.

They

They who take a voyage to the East-*Indies*, cannot be without sweet fresh water, and if they finde out a spring, they take a speciall notice of it, set it down in their writings, that others travelling that way may enjoy the like benefit, much greater reason is there that in the Philosophical voyage, having gotten a fountain sending forth pleasant streames, which can easily quench thirst and satisfie, how great reason is there that this should be highly esteemed and valued: I mean here the Philosophers living water and not any dead, which when once attained, the whole businesse will succeed, for the whole work is perfected by one artifice, by one way, by one fire which is natural not neglecting the other three, unnatural, against nature and occasional) in one vessell, at one time, with one labour, which must be cautiously understood.

The Book *M* alwaies in the hand and minde of the Fraternity, and transmitted still to posterity, doth sufficiently lay open the knowledge of this Nature, in which Book is contained the perfection of all the Arts, beginning with the Heavens and descending to lower Sciences. For the mind of a wise man covets after the knowledge

ledge of all truths, to confute errours, and to adorne it selfe with glory and excellency, but this is not obtained by idle vain Speculation; but by diligent practise which is the onely true wisdome : 3. I have spoken enough before of their remedies for the cure of diseases. 4. The Brethren lastly have a secret of incredible vertue, by which they can give Piety, justice and truth the upperhand in any person whom they affect, and suppress the opposite vices, but it is not my duty to express what this is : I beseech the Great God who governeth the whole world by his providence, so to dispose of all things that such mysteries may never be lost, but that the whole world may receive benefit thereby ; and that hereafter men may not think it sufficient superficially to look into nature ; but deeply prying into it may have more knowledge of God the Center, and praise him alwaies for his Goodness.

CHAP

CHAP. XIX.

That many Fables have passed under the name of the Fraternity, raised by the multitude who alwaies misjudge of that which they doe not understand.

It cannot be otherwise, the Fraternity being in respect of it selfe well known, in respect of the persons thereof concealed, but that many strange, horrible, and incredible falsities should be cast upon them; for if we hear, see, or by any other sense have experienced any thing, yet in discourse this will be altered, if not altogether changed, because he that relates will either adde or diminish; and the other not apprehending it aright, or perhaps failing in memory, or for affection favouring or envying the business, will unfaithfully report it: They who want those two faculties of memory and judgment are not competent judges in matters of so great concernment; what can a blind witness affirme that he saw? one deaf that he heard? or one not capable of understanding that he apprehended? for all these mistake one thing for another, they blame the subject and not themselves;

selves; they supoose all things as low as their parts, and because they want abilities, they acknowledge no deficiency: whoever they are who ignorantly or maliciously doe cast out any words aiming thereby to wrong the Fraternity, doe onely expose themselves; but let these geese kept onely to fill the belly leave off to hisse at our Swans: The water of which we now speak, is not that in which fishes doe swimme; neither is this a fit study for such doltes and blocks. Leave off to discover what you are by your idle words: Learned and wise men are not censured by them, and why should they receive evill for good? But some may aske, what Fables are thus vented against the Fraternity? we answer, that many have detracted and traduced their innocent *Fama* and harmless confession, that they have accounted them Hereticks, Necromancers, deceivers, disturbers of the Commonwealth: O harsh times, O evill manners! what is the world come to when slanders shall pass for Truths, and they who devote themselves to God, holiness, and make the Scripture their Rule, shall be called hereticks, when they who study the depths of Nature shall be accounted conjurers, when they who make

it

it their busines to doe good to others; shall be esteemed cheaters; lastly when they who doe to their utmost power advantage their Countrey, shall be held the greatest enemies thereof?

I can think these absurd railors to be none others then those who are imployed in the distillation of simple waters for Apothecaries; they hate nothing more then learning, and count themselves so much happier by how much more ignorant; and some (I confess) acting from a more noble and divine principle, have enlarged minds, willing and desirous to contain the Universe, who doe not onely imploy their time in study and meditation, but experiment what they learne; a wise man endeavours after the knowledge of all things; as a Prince hath intelligence of all transactions, and as by the one he is distinguished from a fool, so by the other from a peasant; But the Fraternity doe imitate both, so that nothing is wanting to hinder their perfection.

As for that reproach they lie under concerning their disturbing of the Commonwealth, it is altogether false and by them coined; therefore let it return upon the first broachers of it, to whom it properly belongs as being their owne: they

might justly complain of such indignities offered to them, but they account it vertuous to suffer.

That there are so many Heresies abroad in the world, is not to be charged upon the holy Scripture; but the obstinacy of men forcing the text to confirme their will, is to be check'd; so it is no fault of the Fraternity that they are abused, but theirs who are so wicked as to calumniate them; for if to accuse any man were sufficient to prove him guilty, justice and injustice, truth and falshood, white and black would not be distinguished, which is altogether unreasonable.

CHAP. XX.

That the Brethren of the R. C. *doe neither dreame of, hope for, or indeavour any Reformation in the world by Religion, the conversion of the Jewes, or by the Policies of Enthusiasts which seemingly would be established by Scripture, but that they both acknowledge and shew themselves lovers of truth & justice.*

AS that which in the day time most runs in mens thoughts, doth in the night

night disturbe and work upon their Fancies; so every man is careful to let no opportunity slip of indeavouring to accomplish his intention; they who set their minds upon riches, are very laborious and painful to advance their estates; they who bend their thoughts to change Commonwealths, to alter Religion, to innovate the Arts, make use of very often most despicable instruments to doe their business: from this spring head hath issued many murmuring streames; such Causes (I say) have produced many tumults and confusions in Commonwealths, where men have been acted by vain thoughts and foolish dreames, as it now doth evidently appeare both in the *Anabaptists* and *Enthusiasts*: are there not many even in this our age, who being ambitious to be ringleaders in new waies, instead of a Reformation, have disturbed all order, and law? they forsooth would have Religion and Learning suit with their fantastical opinions.

As soone as these had heard of this Honourable Society, they assured themselves that their desires would have an happy issue; for knowing that these Brethren were able in learning and riches, they doubted not but that they would imploy

imploy both those talents to cause an Universal Reformation in the world; they therefore immediately promised to themselves one Empire, one Religion, unity and concord; but in all these things they were belyed and abused; for they did never assert any such things; neither is there any ground of them in their writings: Out of their Books something may be gathered concerning the Reformation of the Arts which was indeavoured by the first Author about 217. years agoe, about *A. C.* 1400. and at that time they had need of a Reformation; witness the labour and study of eminent men who have to good purpose spent their time to promote learning, as *Rudolphus Agricola*, *Erasmus Roterodamus*, *D. Lutherus*, *Philippus Melanchthonus*, *Theop. Paracelsus*, *Joh. Regiomontanus*, *Copernicus* with many others: and there is no doubt but the Arts may be more encreased, their lustre more polished, many more secrets discovered. But herein Religion is not at all concerned. Let *Rome* therefore that Whore of *Babylon*, and her Idolatrous affecting an Ecclesiastical tyranny, who with mennacies makes not onely inferiors, but Kings their slaves and vassals, who belch out proud words against the true Church of God, without any

ny attempt of the Fraternity, forsaking heir toies and vanities, their blasphemy & prophaneſs, return into the right way; ſo may a reformation be produced, and piety and religion ſhall flouriſh. I fear yet that theſe as they who are rich and powerful will not judge that true which may any waies prejudice them, they I doubt will not embrace naked Truth, honeſt ſimplicity: But ſuch Reformations belong more to God then man, who can turn the hearts of men at his pleaſure, and ſo diſpoſe all affaires that a ſevere checke may be put to the growth of Popery. However the Brethren (as all good men ought) count it their duty to pray for and expect ſuch a Reformation: the buſineſs lies more in the inlightning of the underſtanding, then changing the will, which is Gods own work; for he gives to doe and will as he thinks fit: who can (although he had the power of miracles) convert the obſtinate Jewes, when the ſcripture more confounds them and becomes a ſtumbling-block? Obſerve how their own writings doe diſagree; how one thwarts another; and yet they conſider not that wherein is concord. As for your *Enthuſiaſts* their Revelations of which they ſo much boaſt, are ſometimes to Sin,

but

but that cannot be from God; doe they not dreame interpretations on scripture, and when either the Devill doth delude them or they are distracted, they count their conditions happy: they acknowledge no superiority, though commanded and allowed in the Scriptures: But our Brethren have alwaies had one amongst them as chiefe and governour to whom they are obedient; they pitty such persons whom they finde cheated and often possessed; lastly, as it is impossible to separate heat from fire, so its as impossible to separate Vertue from this Society: they bestow their time in duty to God, in diligent of search of the scripture, in charity, in healing gratis, in experimenting the secrets of Nature: they have the true Astronomy, the true Physicks, Mathematicks, Medicine and Chymistry by which they are able to produce rare and wonderful effects; they are very labourious, frugall, temperate, secret, true; lastly, make it their business to be profitable and beneficial to all men, of whom when we have spoken the highest Commendations, we must confess our insufficiency to reach their worth.

FINIS.

1385-394